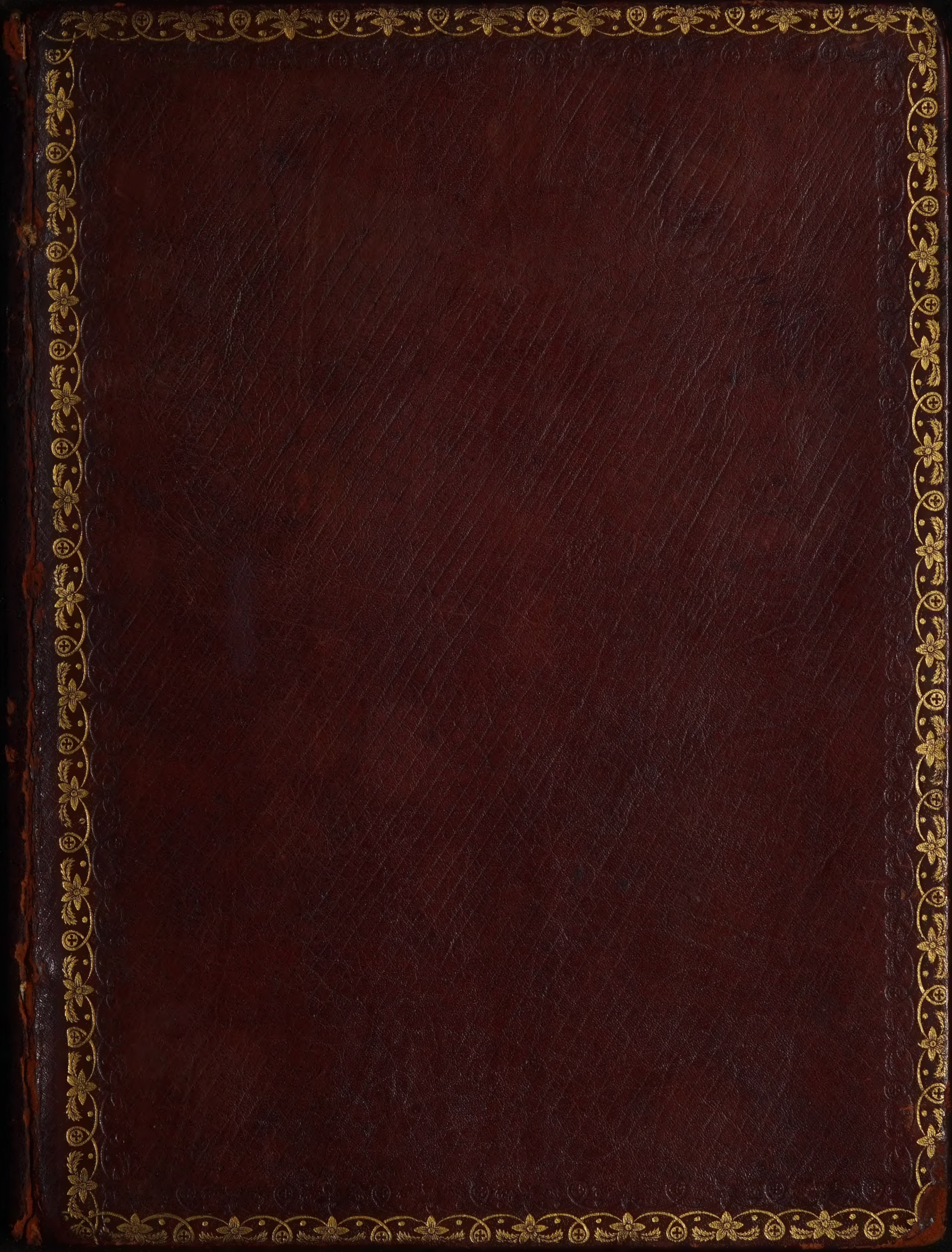
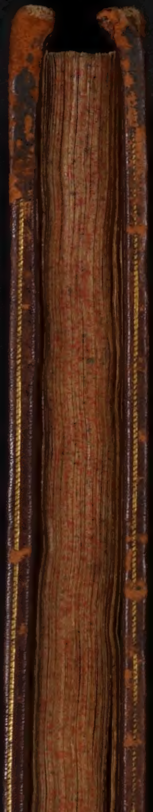


THE
JUDYCYALL
OF
URYNS



√cat.

Francis Freeling

3564 (1)

i/Da/

E. XII. f
16

S.T.C. 14836

Collated and Perfect 1810.

JUDICIAL OF URINES. ¶ THE IUDYCYALL OF VRYNS: ¶ Consyderynge that it is expedyent for euery man to know the operation and qualites of his body / and to know in what state and condicyon his body standeth in / whiche can not be knowen so well as by the vryne, black letter, *long lines*, 44 *to a page, a large woodcut illustrative of the subject on title; woodcut on title cut into at foot and marginal notes on about eight leaves shaved, a small hole in upper margin of sig.* A 3, *a tear in sig.* G 1 (*the text complete*), *russia gilt*

folio. [At end] ¶ *I pray you all that reders be of this present worke to except yͤ good mynde and entencyon of hym that compyled it for as moche as he entended the same to be for the comen velt of peopell & yf oyu* (*sic*) *fynde any thynges in this worke expressed contrary to the oppenys of auctours consyder yͭ it may be thorow yͤ defaute of the wryter or of the setter for that horsse is suere that neuer stumbled and here after yf nede be it shal be corected and also other thynges very expedyent shall be ther vnto added as shortly as reson shall requere throuhg* (*sic*) *godes myght.* [*P. Treveris*, 1527 ?]

⁂ AN EXCEEDINGLY RARE BOOK, of which the few copies known appear to be in very bad condition. One in the British Museum is catalogued as having the corners of many leaves mutilated, and small portions of the text wanting (549. k. 3): the other copy in the same library (41. g. 1) is catalogued as mutilated and imperfect. The copy in Cambridge University Library is said to be "seriously damaged and rotten" (Sayle, 6667). Apart from the defects mentioned this copy is in sound and good condition.

This copy has the exceedingly rare two leaves of Table at end (sig S 2-3) which were not in the Britwell Copy, sold in these rooms, 1 April, 1925.

From the collection of W. H. Ireland, the forger of Shakespeare manuscripts, with his initials on the title. Book plate of Francis Freeling inside cover.

S.T.C. 14836

During the reigns of Henry 7th & 8th all disorders were conceived to be discoverable by the urine of the Patient and the present is one of the earliest productions on this — subject, the volume is remarkably scarce and its — contents no less curious, it was printed about the year 1530 to 1535, the portrait on the Title page is well cut for the period and most undoubtedly is intended to — represent the compiler of the work, it was never seen either by Granger or Bromley.

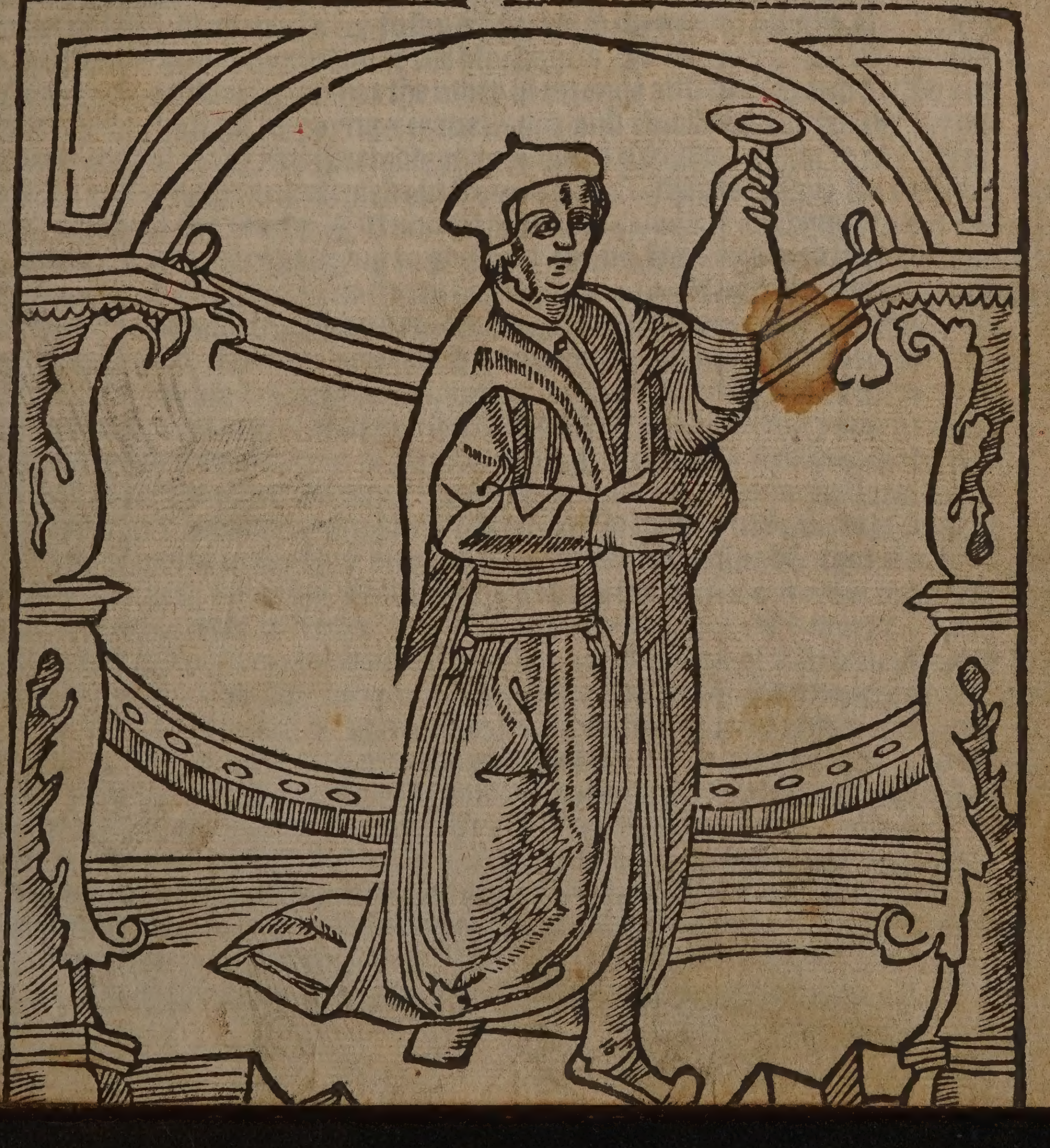
Ames (page 157) supposes the Printer to have been Wynken de Worde or John Byddell who succeeded him in his House & business — Herbert (page 1757) says "it is supposed to be one of John "Rastel's earliest performances if not printed "beyond Sea"

This Copy was in the possession of W H Ireland of Shakspeare memory.

S27i2

¶ The Judycyall of vryns:

¶ Conſyderynge that it is expedyent for euery man to know the operation and qualites of his body / and to know in what ſtate and condicyon his body ſtandeth in / whiche can not be knowen ſo well as by the vryne In conſyderation wherof this worke is collected and gadered out of ẏ ſentēcyals ſayngis of al Auctours of Phiſike / to the entent that euery man myght brefly come to the knolage of ẏ p̄miſſes / whiche ſayd worke is diuided into. iii. ſeuerall bokes / whereof the fyrſt boke declareth pryncypaly howe vryn is gendered in mans body / & of his qualites with all ẏ hole workyng of nature in mānes body. The ſecond boke treateth of colours in vryn / & what they ſignifye. The thyrde boke treateth of cōtens in vryn & what they ſignifye / & ſuche ſekeneſſes as they ſignifye is there declared / & alſo ther cauſes & qualites wͭ many thynges moo / touchyng the ſcyens of Phiſike / as brefly doth apere in a tabull / in the latter ende of this boke.



¶ Quid ſit vrina ⁊ vnde ⁊ qualiter ſit. Ca.i.

Gilis ſaith in his text ⁊ nygh all auctours ⁊ comentours of this faculte/ this is yͤ diſcrypcyon of vryne. Diſcripcyō is a thynge that tellyth what a thyng is. ¶ Uryne is a late ⁊ a ſubtyle meltyng ⁊ clenſyng of bloode ⁊ of humours. And take hede that I ſaye/ late/ for this raysō/ for ſumtyme the water paſſeth out of the body/ ſoone after that it is dronken/ and that oweth not to be called vryne properly/ but it oweth to be called pyſſe/ for whē it is pyſſed ſoone/ neyther it is decocte/ ne degeſted in the vaynes ⁊ in the reynes ne the colours of hym is not profunded (that is to ſaye) not deped ne dyed as it ſhulde be/ ⁊ al is becauſe yͭ he hath not his tyme in yͤ body kyndely/ as he ſhulde haue. Alſo I ſay ſubtyle for the more that he is decocte and degeſted in yͤ body the more ſubtyle is he in hym ſelfe/ and the better profunded in colours/ as thou ſhalt ſe in the ſeconde boke. ☞ *Subtile.* is as moche for to ſay as clere and thyne and bryght. alſo I ſaye a melthynge and a clenſynge of the bloode and the humours/ for this rayſon ¶ For ryght as thou ſeyſte that the whey is wronge and clenſed and preſſed out fro yͤ mylke thorogh wyrkyng ⁊ trauellynge and thruſtyng out fro the thycke mater (that is to ſay) fro the cloddres ⁊ clumpres ⁊ cruddes/ ryght ſo is yͤ vryne preſſed and wronge and clenſed out from *maſſa ſangis* (that is to ſay) fro yͤ clūpre of yͤ cludde of the bloode. ¶ Underſtāde that *Maſſa ſangis* is no thyng els but colleccyon (that is to ſay) gadryng to gyther of the .iiii. humours/ and that is Epar the lyuer. ¶ For Epar is no thyng but *Sanguis coagulatus.* Anglyce a colleccyon of clodded bloode and clūpred and crudded togyder and thorogh myght and vertu of the lyuere are thiſe humours cauſid ⁊ wrought helpyng kynde hete/ as thou mayſt ſe in the nexte Chappytre folowyng. And to this diſcrypciō of vryne that Gilis ſheweth accordeth well to yͤ diffynicion ¶ Theophilus and yſake ſheweth diffynicion and dyſcrypcion is all one to ſay. ¶ Uryne is a clenſyng of the blode and of all the other humours wrought by wey of kynde in mannes body. ¶ whiche and how many ⁊ what ben humours of man ſe in yͤ .iii. chappytre. For I ſpake of mylke in the fyrſt diffynicyon of vryne vnderſtandē/ that in mylke is .iiii. thynges (yͭ is to ſay) Serū whey/ and that is *frigidum & humidum.* colde and moyſte. *Butirum*/ that is butter ⁊ that is *calidum & humidum.* hote ⁊ moyſte. *Caſeus* cheſe that is *frigidus & ſiccus.* colde ⁊ drye The .iiii. is wete ⁊ of whyte ſubſtaunce that is to ſay *Lac* mylke *frigidum & humidum.* colde ⁊ moyſte ¶ Item another exemple cauſyng ⁊ gendryng of vryne in man/ for auctours call vryne a Cribacōn that is to ſay a ſyftyng/ a clenſyng thorogh a ſyfe/ For ryght as yͧ ſeeſt thorogh the Cribre the ſyfe is ſeperat and dyuydyd and twynned and parted (that is to ſay) departed the ſmale mater fro the grete/ the clene fro the foule/ the cōuenyaūt fro the vnconuenyaūt. Ryght ſo in the ſame wyſe in yͤ. ſeconde digeſtyō/ yͭ is to ſay in the lyuer is ſequeſtracion and dyuyſiō of the fode/ and of the .iiii. humours/ as thou ſhalt ſe in the nexte chappytre folowyng· whiche ſequeſtracyon and dyuiſyon is in maner of a ſyftyng in theyr degeſtyō yͭ we call in latyn *Epar* the lyuer. ¶ Of this ſyftyng and wyrkyng ſe in the chappytre folowyng.

Maſſa ſangis. .i. A gaderynge of humours

Exēplū.

¶ De generatione vrine. Ca.ij.

ogeſtion in .iii. ces in yͤ dy.

rſte dy- ſtiõ is in tomacke

he maw- tte

uodenū

he voyd tte

FOr to knowe ⁊ wete how ⁊ on what wyſe the vryne is gendred/ and made in man/and alſo how the fode/and the mete ⁊ drynck that the mannes body is ſuſtened by/ is digeſted and diffyed in man. ¶ Underſtande that digeſtyon is in.iij. places of the body. In the ſtomake/and in the lyuer/and in all that other membres and lymes of man. ¶ And therfore the ſtomake is called the fyrſt digeſtyon. The lyuer is called yͤ.ij.digeſtyon/ and all that other membres are called the thyrde digeſtyon The fyrſt digeſtyou is in the ſtomake for euery maner fode/be it mete/ be it drycke/that kyndely entreth in the body to noryſhe/ fyrſt it draweth kyndely to the ſtomake/ and there it is decocte and gigeſtyd/and then the Iuſe of the fode is ſhewed and ſouken and drylled ryght as it were a maner of drynke that we call Pthiſaſi/and this doth Epar the lyuer fro whom the ſtomake hath his kynde fode. Se in the ſeconde in capi. De colore karopos. And all this is through wyrkyng ⁊ helpyng of kynde hete/ when the ſtomake hath this doone/ he draweth and taketh to hym/ yͭ is to ſay/ his kyndely fode and noryſſhynge/ that is mooſte lyke and anſweryng to his kynde/and to his complexion/and late the remenaunt paſſe out a wey by a hole in his bothum/that is to ſaye/ in the nethre ende of the ſtomake whiche Iſſue/ hole is called in Phiſike. *Porta ſtomachi.* Anglice the mawe gutte/ and that is for this rayſon/for it is ſhette tyll that nede of kynde delyuereth the fode out of the ſtomake/and as ſoone as it is owte it ſhetteth hymſelfe agayne as it was before. *Galienus in libro Anathemarum.* In the boke of Anathomiis calleth it *Portonariū* anglice the Portonarye. To this portonarye is tyed and knyte a tharme yͭ is called *Duodenum.* yͤ Duodene/ for this rayſon for he bereth in yͤ lenght .xii. fyngers brede vpon the proporcyon of euery man/ woman or chylde/and it is of quantyte euen with the portonarie/ then when this Duodene hathe taken and receyued the fode oute fro the mawe gate/ he taketh therof that nedeth to his kyndely fode/⁊ that yͭ is lyeft the Duodene wryngeth it and preſſeth it/ ryght as it were a preſſoure/ and delyuereth it forth in to a nother roppe/ that is knytte and tyed too hym/ that is called *Iciunium.* Ieiuny/or faſter/or els the faſter gutte/ that is to ſay/yͤ voyde gutte/receyuyth the fode out fro Duodene/and then he ſouketh and draweth out all the Iuſe and the moyſtnes of the fode and ſendeth forth that ſame Iuſe or humidyte to the lyuer by certayne veynes that go fro hym to the lyuer/whiche veynes be called *Miſcraice.* miſeraicis and this is the rayſon why it is called *Iciunium* for when he hath ſouken vp all the Iuſe and all the humydyte and ſende it as I ſayde to the lyuer/ ryght as it were in maner of a ſwete/for it hath none Iſſue where the Iuſe and the moyſtoure ſholde goo out/it is as it were voyde and empty/for it is not ſeene wher it paſſeth awey. This Ieiuni is rounde and clubbed and boyſtous/as ſayth Pſake and other auctours of Anathomiis/for this rayſon that the Iuſe and the moyſtoure may ſwete oute by dyuerſe ſmall wayes and porys of hym But Duodenum to whome Ieiuni is tyed/is playne and ſmothe/ and that for.iiij.

rayſons/that yͤ fode may the more lyghtly deſcende/that is to ſay/goo downe to Ieiuni. ¶ Alſo that the place ſholde not be letted/whiche place is neceſſarye to certayn veynes/that dyuydyd them there/for a veyne comynge fro the lyuer ¶ And alſo by rayſon of ſmall ſkynnes and buddy fleſſhe that ben there nere. ¶ And alſo that yͤ fode may haue his kyndely dwellyng there ſtyll. Epar whan his tyme cometh may drawe and take fro hym that ſame Iuſe and ſubſtancyall humydyte. ¶ Alſo the forſayd Ieiuni is called as ſom ſayth *Porta lactis.* or *Lactea porta.* anglice mylke gate And this is the Philoſophye/that is to ſay/the rayſon For as I ſayd all the Iuſe and all the humydyte ſweteth and ſwelteth oute of hym to the lyuer. Ryght as mylke ſeweth and ſweteth out of the kowes body in to the vdder. ¶ Item *Lactea porta,* or *Porta lactis.* is another thynge. Se in the ſeconde boke. *capitulo tertio. De liuido colore.* ¶ Alſo the forſayd miſeraycis ben.viii. veynes in nombre and one of them is knytte to the ouer mowthe of the ſtomake another faſt by that other ende of the ſtomake/and the thyrde of them is feſtyned to the bothum of the ſtomake/that is to ſay/to the nether ende of the ſtomake. And all yͤ other fyue/ben knytte to Ieiuni/which ſemeth all wey faſtyng as I ſayd. ¶ And by theſe.v. myſeraycis paſſeth the Iuſe and the humydyte to Epar/as I ſayd. All the remenaūt/that is to ſay/the dreſtis and the grounde and the thycke mater deſcendeth downe in too a gutte/that is called in latyn *Saccus uentris.* anglice the wombe ſacke/for there in is all the relefe of the mete. ¶ Alſo it is called *Orbus.* that is to ſay/rounde for it is rounde. ¶ Alſo it is called *Monoculus.* that is to ſay/one eye/for it hath but one hole And therfore where yͤ mater cometh in/it muſte go out/and that may it not/but through mordyfycacyon/that is to ſay/bytyng and fretyng of *Siſtis fellis.* that is to ſay/of the galle/for his myght cometh to hym by certayn poris/⁊ he byteth ⁊/cōſtreyneth that mater/⁊ kaſtyth it out/⁊ ſo it paſſeth in to yͤ ꝑlions. the ſmall roppes/⁊ ſo forth in to *Colon.* in to longacyon/and ſo it goth all out at the fundement. Of *Iliones & Ilica paſſio in.ii.libro.7.ca.de colore Karopos.* Of *Colon & Colica paſſione in.ii.libro.4.ca.de albo colore.* ¶ Longacyon is the laſt gutte of yͤ body/for it lyeth in the tayll ende/and ſom call it the Ers gutte/and the Ers gutte/and the Ers roppe/and ſom of the Ers bubbe/and ſom the Iſpyn. ¶ *Ciſtis fellis* is the hulke/or *Ciſta fellis* is properly yͤ huſke of the ſkynne of the gall/and it is taken of there alſo bothe for ſkyns and for the mater that is there in And take hede/that though ꝑlake ſay. that Duodenum is one and Ieiunium another/as I ſayd a lytell before/therfore yͤ boke of Anathomiſs ſhewyth/they be bothe one/and this is the wyrkyng of yͤ fyrſt degeſtyon that is to ſay/of yͤ ſtomake. ¶ Then when Epar receyuyth the Iuſe and the humydyte fro the ſtomake on this wyſe/he ſendeth forth the remenaūt to his veynes for to be ſoden and boyled in them / for fro hym/that is to ſaye/ Epar cometh veynes all about to euery membre ⁊ lyme in yͤ body ⁊ to all extremyteys of yͤ body/as to yͤ armes/leggis/handis/⁊ fete/ fyngers/⁊ tooes And in this ſendyng about Epar wyrketh and maketh ⁊ gendreth yͤ bloode of yͤ humydite/and then he receyueth and dyuydeth the clere fro the thycke/and the clene fro the vnclene/and keppyth to hym yͤ foode of the bloode/for his kyndely noryſſhynge ⁊ fodynge Is bloode. for he is not but bloode hym ſelfe. As it is ſayd

The milk gatte

Miſeraic
be.viii.ve
ens

the wom
ſacke

Ciſta felli

Operaciō
of yͤ lyue

yͤ hert is well ⁊ ſprynge of natural hete in man.

The ſtomake hath his kynd hete fro yͤ hert not in medyatly.

hede here vains

in the fyrſt chapytre. And one this ſendynge forth all the other partyes of the body takyth theyr kynde and theyr noryſhynge. ¶ *Cor.* the hert by reaſon that he is moſte noble membre of beſte/he is grounde welle and ſprynge of kynde hete in all the body of man/and therfore he gatheryth and draweth to hym the moſte wurthy part of the fode for to comforte and noryſſhe hym and encreſe his kynde hete and diuydeth and gyuith and ſendeth it to all the membres and partyes about all the body/and namely to the moſte wurthy partyes and places/Fyrſt as to the breſte/and to the hede/And therfore the lyuer and the ſtomake and all the other membres in yͤ body haue theyr kynde hete fro yͤ herte And therfore ryght as the ſonne wyrketh in all creatures here bynethe/ryght ſo yͤ hert in man wyrkyth in all other membres in the body and haue theyr kynde hete fro yͤ herte ¶ But vnderſtāde that ſtomachus hath his kinde hete fro the herte not inmedyat/that is to ſay/not fyrſte pryncypaly /and by nonother fro yͤ herte. But he hath medyate fro yͤ herte/yͭ is to ſay/ſecundarye/⁊ by nonother or els by mene of another For the heite yͭ the ſtomake hath is of the herte/ the ſtomake taketh of the lyuer/for Epar taketh fro the herte and gyueth forth to yͤ ſtomake. Epar lyeth vnder yͤ bothum of yͤ ſtomake not euyn vndre the ſtomake but more on the ryght half/ as Galienus ſayd in his boke of Anathomis/and ſo Epar is as a fyre to the ſtomake/and the ſtomake is as a potte/or a caudron ſtādyng ouer the fyre Thus ſpeketh bokes/⁊ Auctours of Phyſyke. ¶ Cor in the ſecōde boke de colore karepos. Then Pulmo yͤ lunges ⁊ all yͤ other ſpyrytuall mēbres draweth to hym the fode that nedeth to theyr ſuſtenaūce. Pulmo and ſpirytuall mēbres. ſe in yͤ ſeconde boke de liuido colore. ¶ Then whē pulmo taketh his parte/he taketh alſo ⁊ draweth to hym kyndely that mater of the fode that is moſte anſweryng to flewme/that is to ſay/in the lunges/and of that mater is flewme cauſeth and engendred. ¶ Then Fel the galle taketh his parte to hym/and that mater anſweryth moſte to colore and turneth in to colore. ¶ And ſplen the mylte taketh his part ⁊ gendreth melancolie. ¶ But Epar taketh to hym the mater of bloode/and mūdifyeth hym/and clenſeth hym/as I ſayd/and thus and on this wyſe and in theſe places and in theſe mēbres are yͤ iiij. humours cauſed and gendred. what are the. iiij. humours. ſe in yͤ. iii. chapitre ¶ And when Epar hath mūdifyed/that is to ſay/purged and clenſed the mater of the bloode/the which mater of the wete ſubſtaūce is the vryne/the whiche vryne as I haue ſayde/is clenſyng fro the bloode and fro yͤ humours and it paſſeth forth beryng with hym of the blood and of yͤ rudyhede of the bloode in to yͤ reynes by certayn veynes that ben called *Vene capilares.* anglice hede here veynes for they are as ſmal as hede herys. For they may vnnethes be ſeene with eyen for ſmalnes/and thoo ben tyed to the backe/and to the rygge bone/aboute the myddes of the rygge bone/within the body that it berith within hym of yͤ blood and of the rudyhede/for to nouryſh with the reynes/and when Epar hath on this wyſe purgyd ⁊ clenſed/yͤ thycke fro yͤ thynne/⁊ the clene fro yͤ vnclene/and alſo after that he hath ſende abowte to euery parte that longeth to hym/ then that/ that leueth is called ⁊ is *Purus ſanguis.* or *humor ſanguineus.* Anglice fyne blood ¶ Item whē Pulmo hath takē to hym as I ſayd/that/that is moſt anſweryng to hym in kynd/ than the remenaunt yͭ is left is pure fleume. ¶ Alſo whan yͤ galle hath takẽ that yͭ is anſweryng to hym/ than yͤ remenaũt is pure Coler. ¶ Alſo whã yͭ the ſpene hath taken his parte/ than the reſt is pure melãcolye ⁊ blacke Coler/ ¶ Thã whã all thoſe poyntes be thus downe yͤ ſuꝑfluytes of yͤ fode.i.the refuſe/ yͤ out caſtes/ yͤ reſydence yͭ is left is ſent out about by the poꝛis of yͤ ſkynne/ ⁊ by other Iſſues of the body/ as by yͤ eyen wͭ gõme oꝛ matter yͭ cometh from them/ by yͤ erys/ wͭ ſuperfluites of them/ by yͤ noſethꝛylles by fylth/ by the mouth thꝛough ſpyttyng/ by yͤ poꝛis of yͤ heed/ thꝛough fumoſyte ⁊ ſwetyng And on this wyſe euery mẽber taketh of yͤ fode that/ that is lykyng and anſweryng to hym in kynd Than whan the vꝛyn cometh to the reynes by venas capillares.as I ſaid/ ther he dwelleth tyl he be kyndly boyled cocte ⁊ defyed/ ⁊ ther he taked his kynde ⁊ his fynall colour/ not wtſtandyng though he toke his body.i.his ſubſtãs in yͤ lyuer/ And therfoꝛe ſayth all auctours yͭ vꝛyn taketh his ſubſtãs in Epate.i.in the lyuer/ but he taketh his fourme in yͤ raynes/ ⁊ whan yͤ vꝛyn is decocte ⁊ digeſted/ as he ſhal be/ yͤ raynes ſẽdeth it foꝛth by.ii.ſmal veynes to the bladder/ ⁊ at his tyme he paſſeth out by yͤ yerde/ theſe.ii.ſmall paſſyng places/ by yͤ which yͤ vꝛyn paſſeth from yͤ reynes in to yͤ veſie.i.yͤ bladder/ be called in phiſike *Vrichides* oꝛ els *Vrichides pori*. The.iii.digeſtiõ is/ as I ſayd in all other mẽbers of yͤ body/ foꝛ ther kind digeſteth in to fleſſhe/ ⁊ in to yͤ ſynewes/ ⁊ bones/ ⁊ ſo in to all yͤ reſydue of yͤ mẽbers/ ⁊ than yͤ remenaũt of yͤ fode/ ⁊ alſo yͤ reſydue of yͤ.iiii.humours bideth ſtyll in yͤ mẽbers/ which is called yͤ ſuꝑfluyte of yͤ.iii.digeſtiõ/ which ſuperfluyte yf it ſo be yͭ kynd be ſtrong ⁊ myghty in the mẽbers of yͤ body/ they putte ⁊ delyuer yͤ ſuꝑfluyte out by yͤ poꝛis ⁊ by yͤ Iſſues of yͤ ſkyne/ yf yͤ ſuperfluyte be kyndly moyſt it Iſſueth out by ſwete/ yf it be kyndly dꝛye by fumoſytes. Fumoſite ãglice ſmokyng oꝛ ſmoꝛyng. And vnderſtãd yͭ fumoſites in yͤ body/ is taken here ⁊ iudgyd/ as wele in trees yͭ thꝛough kynd hete/ they put ⁊ caſt out theyꝛ ſuꝑfluytes And therof cometh ther rynd theyꝛ barke/ ⁊ theyꝛ moſſe. And yf yͤ mẽbers be nat ſufficyẽt noꝛ of power to dꝛyue ⁊ caſte out theyꝛ ſuꝑfluytes by yͤ poꝛis/ than kynde ledeth hym agayne to yͤ lyuer/ by the ſame veynes/ by yͤ which/ yͤ blode came to yͤ mẽbers And thã yͤ lyuer ſendeth foꝛth yͤ ſuꝑfluytes in to yͤ reynes/ wͭ clẽſyngis of blode/ ⁊ ſo kynde delyuereth hym foꝛth out wͭ the vꝛyn/ ⁊ that is ꝓperly Ipoſtaſis in yͤ vꝛyn, Foꝛ Ipoſtaſis in yͤ vꝛyn is nothyng els but ſuꝑfluyte of yͤ.iii.digeſtiõ/ ⁊ therfoꝛ ſath Galienus yͭ vꝛyn of hole folke/ whã it hath well reſted ⁊ ſtõdyn/ it hath but lytell Ipoſtaſis oꝛ none. ¶ And the reaſon is/ Foꝛ the kynd is myghty in hym ſelf to putteth out yͤ ſuperfluytes/ by yͤ poꝛis of yͤ body/ ⁊ therfoꝛe whan Ipoſtaſis ſheweth hym in yͤ vꝛyn/ it telleth how moche yͤ kynde ⁊ the humours woꝛke in yͤ.iii.digeſtiõ. ¶ Alſo yͤ lyquoure of yͤ vꝛyn ſheweth yͤ woꝛkyng of kynde in yͤ.ii.digeſtyõ. ¶ Alſo yͤ ſuperfluyte of yͤ fyꝛſt digeſtyon.i.that/ that goth out by yͤ tayle ende/ ſheweth the woꝛkyng of kynd in yͤ fyꝛſt digeſtyon/ And alſo howe fode is decocte ⁊ digeſted in yͤ fyꝛſt digeſtyon. ¶ Vnderſtãde yͭ euery of thoſe.iii.digeſtons/ whiche I ſpake of/ hath his owne pꝛoper purgacyõ/ foꝛ to purge ⁊ clenſe hym ſelfe frõ his ſuperfluytes/ ⁊ hath certayne places longyng

Coler.

Melãcolye

Superfluite of the.iii digeſtyon.

Euery mẽber taketh his fode.

iii.digeſtiõ

Superfluites of yͤ.iii digeſtyou.

The lyuer ſẽded foꝛth yͤ ſuꝑfluite to yͤ reynes

Hole men make lytel Ipoſtaſis.

Saꝑfluyte of the fyꝛſt digeſtyon.

Purgatiō of the fyꝛſt digeſtyon.

Purgatiō of the.ii.⁊ iii.digeſtiō

what be rawe humours ⁊ how they be cauſed.

to hym properly/by kynd aſſyngned. ¶ The fyꝛſt digeſtyon hath purgacyon of his ſuperfluytes by yͤ mouth aboue/⁊ by yͤ Ers hole beneth The mouth by galpyng ⁊ gapyng And yͤ Ers hole by egeſtiō.i.ſhytyng ⁊ lettyng out of winde The.ii.digeſtiō hath his purgation with the vꝛyn The.iii.digeſtyon hath his purgatiō by Ipoſtaſis ⁊ ſwetyng by yͤ poꝛis ⁊ Iſſues of yͤ ſkynne Thā yf it be ſo yͭ the mēbers of yͤ lymes be vnmyghty foꝛ to lede ⁊ bꝛynge agayne yͤ foꝛſaid ſupfluites of yͤ fode to yͤ lyuer/thā foꝛ as moche as they may not haue theyꝛ kynd courſe to yͤ lyuer/they remayn ſtyl cloſed ⁊ ſhete in theſe members/oꝛ els in the blode of yͤ veynes/oꝛ els in bothe And than is this ſupfluytes called Cruditas humoꝛ.anglice rawnes of humours/oꝛ els rewe humoures And foꝛ this reaſon/foꝛ yͤ mēbers whiche ſholde defye the fode/hath not perfyghtly ſoden noꝛ diſteſted the fode/noꝛ toꝛneth it in to there ſubſtaūce/⁊ in to theyꝛ kynd/as they ſholde do/oꝛ els it may be foꝛ as moche as yͤ fode/is not neceſſarye noꝛ cōueniaunt to yͤ mēbers/oꝛ els by cauſe that the ſtomake ⁊ the lyuer hath not defyeth them ꝑfyghtly/foꝛ but yf yͤ fode be ꝑfyghtly decocte ⁊ digeſted in yͤ ſtomake ⁊ in yͤ lyuer/it is impoſſible to be kyndely digeſted in yͤ other mēbers of yͤ bodi/oꝛ foꝛ to be toꝛned in to theyꝛ ſubſtaūce/Somtyme yͤ members receyued it/not deſyꝛyng it/⁊ may not kepe it/no moꝛe than a ſeke man may yͭ deſyꝛeth after mete ⁊ may not bꝛowke it. Sic vbi gratia.i.ſe by exāple whan yͤ ſtomake hath receyueth yͤ fode ⁊ wꝛought in to yͤ fode/aft as his kind myght ⁊ power is/⁊ ſo he digeſteth foꝛ yͤ tyme what he may/⁊ thā whā yͤ fode paſſeth out of yͤ ſtomake beyng not ꝑfyghtly digeſted it deſyreth to come in to yͤ lyuer/wher he may not haue his kynde dwellynge and taryeng to receyue his kynde decoccyō ⁊ digeſtyō/noꝛ haue his kynde chaungynge ⁊ toꝛnyng in to blode ꝑfyghtly/by reaſon yͭ he hadde not fyꝛſt his kynde decoccyō ⁊ digeſtyō in yͤ ſtomake/as he ſhold haue hadde/⁊ ſo it duellyth ſtyll in yͤ mēbers.i.in yͤ veynes ⁊ in thoſe partyes/as afoꝛſayd/clere ⁊ rudye as a roſe/rawe ⁊ vndefyed.

Rawe humours.

¶ And thā yf ſo be yͭ thoſe veines ⁊ thoſe places be myghty ⁊ ſtrong in kynde/than they caſteth ⁊ dꝛyueth it oute by yͤ poꝛis and other Iſſues of yͤ body/els it duellyth ther ſtyll/as I ſayde/ſheth ⁊ cloſed in the mēbers/oꝛ in the veynes/oꝛ els in bothe/⁊ than that fode ſo indigeſt and rawe toꝛneth in to mater ⁊ coꝛrupcyon/whiche is cauſe of dyuers ſoꝛis and ſekeneſſe ⁊ maladyes ⁊ paſſiōs in mānes body. Foꝛ ther be dyuers ſekeneſſes grounded of yͤ conplexions of yͤ fode Foꝛ ſomtyme fode yͭ is kyndely hote and moyſte cauſeth ſekeneſſes of blode/ and that fode that is colde ⁊ moyſte cauſeth ſekeneſſes of fleume/⁊ that fode that is colde ⁊ dꝛye cauſeth ſekeneſſes of melancolye/⁊ that fode that is hote ⁊ dꝛye/cauſeth ſekeneſſes of Coler. Than yf ſuche maters tary longe in the body/and yf euyll ayꝛe/oꝛ colde takyng oꝛ myſkepyng/oꝛ ſuche other poites come to yͤ pacyēt/thā thoſe thyngys helpeth/confoꝛteth ⁊ ſtrengtheth thoſe ſame euyll humours/⁊ thā be they moꝛe feruent ⁊ moꝛe ꝑyllous thā they where afoꝛ/foꝛ thā they flowe about in yͤ body and in yͤ veynes/⁊ ſo they cauſe mater of dyuers feuers ⁊ ſekeneſſe If it be ſo yͭ thei toꝛne ī to diuers maters of diuers feuers/thei hete ⁊ enchauſe yͤ ſkyn̄ ⁊ yͤ poꝛis/⁊ than is yͤ blode enchauſeth through thē/⁊ yͭ enchauſyng of blode

If colde come on one hauynge euyll humours it cauſeth dyuers ſekeneſſes.

cauſeth a febre Etycke. *Febre EtiKe.* ſe in the .*ii.libro.ca.de liuido colore.* If ſo be that ſom of yͤ mater paſſet in to other mēbres ⁊ places in yͤ body/than vpō his kynde ⁊ his qualites it gendreth in theſe mēbres ⁊ places dyuers maladyes/ſekeneſſe ⁊ ſorys ⁊ apoſtumes ¶ If it be ſo that yͤ mater be cōforted ⁊ ſtrenghed/⁊ it be of myght it ſhoueth ⁊ put out hym ſelf by the porys/⁊ yf vertu ⁊ myght fayle. thā of that mater that lyeth ſtyll ſpred and ſheyt and cloſed vnder the ſkyn/cometh corrupcyons and foris.as Iche and puſſhes/and ſcabbes/⁊ the morfew ⁊ ſuche other. ¶ And yf it be ſo that yͤ mater hyde hym ſelf in yͤ fleſſhe/ than he cauſeth ⁊ gendreth *Carbunculus, Vlcera, Antrices, SerePhulas, Cancres.* and ſuche other. *Carbunculus.* is a ſoore yͭ is in this begynnyng/yͭ is to ſay/in yͤ growyng/rede as a Carbūcle ſtone/and afterwarde whan he is rype/it is blacke as a quenched cole/and by cauſe of the rednes it bereth the name of a Carbūcle. *Vlcus.* is a byyle or a bocche *Antrax.* is a felon. *Scrophula.* is a ſoore that is lyke a ſwynes wrotyng. *Cancer.* is the cancker. Nerhand all that I haue ſayd in this Chapytre Iſake rechyth ryght worde by worde.

Que & quot a medico ſunt conſideranda & quomodo ſe debet habere in iudicādo capitulum tertium.

what thy
gis be to c
ſiderid an
how a ma
ſhall vſe h
to Judge
vryne.

After yͭ thou haſt vnderſtande all theſe forſayd thynges/yf thou wylt be wyſe ⁊ ware in this faculte/yͭ is to ſay/in demyng of vryne/yͭ is to ſay in Iudgement of vryne/ yet moſt yͧ know comētours ⁊ expoſytours wordes of this faculte/⁊ they are theſe. which it is/what hewe it is/ yͭ is to ſay the vryne Alſo what is therin/how moche it is/and how many tymes yͤ vryn was made wher it was made/⁊ the age of yͤ man/or of yͤ womā/and alſo trauellyng/yre dyete/cure/⁊ hungre/thurſt/⁊ eke meuyng/wachyng/etyng ⁊ dryngkyng/and ſuche other. ¶ If thou wylt be wyſe in Iudgynd of vryne.theſe poyntes muſte thou know. ¶ Thā for to know pfyghtly al theſe poyntes ⁊ cōdycyōs. ¶ Vnderſtande yͭ whan I ſay/whiche. by that worde is vnderſtande yͤ quantite of the vryne. *Qualitas urine.* qualite of the vryne is the colour of the vryne. *Qualitas urine.* the qualite of vryne for to ſpeke in this purpoſe/is the colour of the vryne. The coloures of yͤ vryne ben.xx.in number. as thou ſhalt ſe in the.ii.boke the colour of vryne is cauſed pryncypally of theſe.ii.qualites Calidite ⁊ frigidite/hete ⁊ colde/for the more hete yͭ regneth in yͤ body/the more depe of colour is yͤ vryne and the leſſe hete/the leſſe depe is the colour of yͤ vryne/as thou ſhalt ſe by all yͤ ij.bokes ¶ But take hede yͭ thogh I ſayd/yͤ qualite of vryne is cauſed ⁊ gendred of qualytes/yͭ is to ſay/calide ⁊ frigide/as I ſayd ryght nowe Neuertheleſſe it is non of the.iiii.qualites For euery thyng that is bodly ⁊ erthly is made and compoūde of yͤ.iiii.Elementes ⁊ of the.iiii.qualytes/⁊ they be made of ryght noght/and therfore they are called *Qualitas prime.* the fyrſt qualites/whiche ben theſe.iiii.Elementes/and theſe.iiii.humours/⁊ theſe.iiii.qualites/thou ſhalt ſe in the.i.condycyon. ¶ Item by this worde/what/vnderſtand ſubſtaūce of yͤ vryne. Take hede that theſe.iiii.be alone. *Subſtantia urine, Corpus urine, Liquor urine, & ipſa urina.* The ſubſtaūce of vryne The body of vryne The lyquours of vryne ⁊ the ſelf vryne. And ryght as qualyte/yͭ is to ſay/ the colours of vryne is cauſed by theſe.ii.qualites. Calidite ⁊ frigidite. as I ſayd ryght now in yͤ fyrſt cōdiciō Ryght ſo the ſubſtaūce of the body of the vryne/is cauſed of theſe.ii.qualites.

Fyrſt cond
cyon:
Qualites
of vryne.

ij. qualites
cauſe colo
in vryne.

The fyrſte
qualytes.

The ſecon
de condiciō
Subſtans
of vryne.

ſiccite ⁊ humidite drynes and moyſtes *Caliditas & Frigiditas*. are called *qualitates actiue*. Qualytates actyue/ that is to ſay/ qualytes of workynge and doynge For thynges that ben made and compoundyd of the.iiii. Elementis/ worketh and doth by the ſayd qualytes.

ualytes ctyfe.

¶ Item *Siccitas & humiditas* are called *qualitates paſſiue.* qualytes paſſyue/ that is to ſay/ qualytes of ſuffryng/ for thynges that are made and cõpounde of the.iiii. Elementes ſuffre by theyr actyffe/ that is to ſay/ yͤ thynge worketh paſſyffe/ which ſuffreth. *Verbi gratia. Siccitas* kyndely conſtreynyth and holdeth together and letteth no thynge paſſe away fro hym/ as moche as in hym is Therfore it witholdeth humydyte But yͤ humour that is more neſſhe and more meltyng and more watery/ melteth and ſwetteth it in to a thynne and a ſubtyll ſubſtaunce And than whan humydyte dyffundith the mater and ſoketh hym and dylateth hym/ than he maketh it obedient and abell to workyng And qualyte actyffe ouercometh it and worketh in to hym hote or colde/ whether it be more or leſſe/ and ſomtyme of bothe lyke moche.

ualytes aſſyfe.

Qualytes ctyfe.

¶ Item vnderſtande that *Subſtantia urine*. that is to ſay/ the body of vryne the vryne/ is in .ii. maner wyſe. For ſomtyme it is thycke/ and ſomtyme it is thynne Thycke it may be in.ii. maner wyſe For ſomtyme it is thycke /and ſomtime it is menely thycke/ and ſo of thynnhede.

Subſtaũs n vryne.

ij.cõdiciõs

¶ Item by this worde/ what is therin. that is to ſay/ in the vryne/ vnderſtãde theſe thynges yͭ thou ſeyſt in yͤ vryne/ of whiche all yͤ.iii. bokes ſpeketh. ¶ Item by this worde/ how moche/ vnderſtande bothe colours/ ⁊ alſo yͤ body or ſubſtaũce of the vryne. For fyrſt yͧ muſt take good hede of yͤ quãtyte of yͤ colours of yͤ vryne For yͤ deper yͭ the colours ſheweth hym/ yͤ more mater it moeueth ⁊ ſheweth i yͤ body/ cauſyng ſuche colours.

iij cõdicions.

For whã ony of yͤ.iiii. humours *regnat & dominatur in homine*. anglice reygneth ⁊ hath yͤ mayſtry in mãnes body/ yͭ is to ſay/ whã yͤ the body ſtandeth muſte by yͤ humour/ that is to ſay/ muſt by yͤ kynd of yͤ cõplexiõ of yͤ humour/ which of all.iiii. humours it ſtãdeth moſt by hath mayſtry more thã ony of al yͤ other humours For euery body yͭ is cõpoũd of yͤ.iiii. elemẽtes ſtant moſt by.ii. of thẽ/ of yͤ which.ii. yͤ body ſtãdyth mooſt by/ yͤ one of thẽ .ii. is pperly ſouerayne ⁊ reygneth / ⁊ is maiſter in yͤ body/ thã yͤ other humours fyndeth non ꝥ them breketh nor wtſtandeth/ ⁊ than yͭ is the cauſe ⁊ the reaſõ/ why yͤ humours multyplyeth his ſpice ⁊ maketh ⁊ cauſeth ſuche colours in yͤ vryne/ as yͤ kynd ⁊ yͤ cõplexiõ of yͤ humours aſketh *Qualitates & complexiones* of yͤ.iiii. humours yͧ ſhalt ſe here afterwarde in yͤ.9. cõdicion.

humoure hat mooſt boundeth maiſtereth yͤ body.

¶ Item quãtite of yͤ vryne is in.iii. wyſe/ ſõtyme it is moche/ and ſomteme it is lytell/ ⁊ ſomtyme it is mene/ and therfore thou muſt take hede to yͤ quãtyte for two maner vryne bothe in colour ⁊ in ſubſtaũce/ ſõtyme ſheweth/ yͭ is to ſay ſignifyeth bothe deth ⁊ lyfe. *Verbi gratia*. vryne blake ⁊ moche mekyll i quãtite in womẽ yͭ traueleth i theyr floures/ yͭ is to ſay ſeke i yͤ maladye/ yͭ womẽ cal theyr floures/ it ſheweth waſtyng of yͤ ſekeneſſe / for it ſheweth yͭ ſhe is full of wycked mater and corrupcyon/ but kynde is of myght for to mayſter it and ouercome it and purge it/ and caſt it out and delyuer hym ſelf therof. But the ſame vryne in a woman that traueleth not hyr floures/ it ſheweth dethe/ but ſhe haue the ſtrengre helpe.

Quãtytes of vryne.

¶ Womanes floures ben called in latyne *Menſtrua*. In Englyſſhe womannes purll. Se in the ſeconde boke. Tertio Capitule. De

Liuido colore. Item by this worde how many tymes vnderſtande theſe thre poyntes howe often tyme the vryne oweth to be made and howe often gadreth and howe often tymes loked. ¶ The vryne oweth to be made as nere as he may all at oons/as ſayth all auctours for this rayſon/ that it may be ſeen ⁊ knowen ⁊ dremyd/how moche of myght the kynde is/and howe moche workyng the kynde hath/but ſomtyme it be falleth that oone may not at oons make reſonabell quantyte/as in paſſyons of the vyſye and paynes of the vyſye as in. Stranguria, in flegmoñ, in Helcoſis, in Pitriaſis, Trichiaſis, Lichiaſis, Diſſuria, Emorogia. etc. in Paliſis, Strãgura eſt guttatim urine effuſio. Anglice when the vryne gutteth ⁊ droppeth away now and now lytell ⁊ lytell. ¶ Itē flegmoñ. is a bolnyng and is a ſekeneſſe in the necke of the veſye with payne in longacion. And ther with comynly cometh a ryſyng vpon the ſtomake/⁊ in the wombe aboue the ſchaer/⁊ then they perbrayke and may not ſlepe. Item flegmon is a maladye when a colde cometh about the herte ¶ Flegmon in greke tonge. ¶ Frigus in laten/Colde in inglyſſhe Sincopis. is properly the Cogh/but flegmon is the colde that cometh afore. In flegmon ſomtyme the vryne is conſtreyned letted and with holde ⁊ ſomtyme not. ¶ Item alſo flegmō is a hote poſtume cauſed of blode/as Eriſipilia/is a hote poſtume cauſed of colre A poſtume in this purpoſe is no more to ſay/but a byyle or a boche. ¶ Itē Helcoſis eſt ulciracio ueſice. Anglice hurtyng blamyſſhyng ⁊ waſtyng of yͤ veſie/ they that haue this ſekenes fele other whyle whā they pyſſe huge payne/⁊ whā they feyle no payne thē the y lyke gretely fore to pyſſe/⁊ purge hem ſelf by nethe/but then may they not purge them/and when they haue made water/ the veſye is empty ⁊ ydell and thē they feyle no payne/ ſomtyme they pyſſe as it were wyle corrupte ⁊ rotyn mater ⁊ quyttour/ and ſomtyme as it were the raſyngges and the ſluddys of a byyle/ or of a ſore/⁊ is all by cauſe of blemyſſhyng ⁊ hurtyng of the veſye ¶ Itē Pitiriaſis .i. furfur. brenne for they yͭ haue this maledy there vryne ſhewed hym with bodyes mooſte lyke brenne/or elles mooſte lyke ſkales or roues of a ſore ⁊ that is by cauſe of ſcabbyhede ⁊ of ſcuruyhede of the veſye Trichiaſis .i. capiloſitas. anglice hery/ for theyr vryne ſheweth hym/as theyr were in hym hede herys/ ⁊ they that haue theſe .ii. paſſyons yͭ is to ſay Pitiriaſis ⁊ Trichiſis they feyle grete icche about the veſye or blader within warde and aboute theyr taylende/werfore they loue to be touchyd theyr aboute with a colde thynge/ by cauſe of bythyng and of ichyng and of tekelynge that they feyle there about.

Lithiaſis & Calculus are all one Calculus in ſecũdo libro Capitulo de lacteo colore. ☞ Diſſuria eſt conſtriccio ueretri, ita omnino urina negat. anglice cōſtreynyng and crepyng and ſheueryng togyder of the yerde ſo moche yͭ he maye not make vater. Emorogia eſt per ſecretum membrum .ſ. uirgam uel uuluam in mingendo ſanguinis emanatio. anglice when one pyſſheth bloode. Paraliſis. is yͤ Paulſey And it is taken here in this purpoſe/as when the vryne renneth fro one/and he felyth it not/or els that he know it not. Hec breuiarius medicine. anglice this thynges ſheweth in his boke Breuyarye of medicyne. Men are ſomtyme ſo ſmyten with yͤ Paulſey in theyr preuye membres/that theyr vryne paſſeth fro them/that they know it not ¶ Itē ſom folke/as namely/olde folke/are ſo feble in kynde yͭ they maye not wholde there vrē/thē in ſuche caſe it may not be takē at one tyme. It oweth as

How vri
ought to
made ga
red ⁊ lok

Hurtyng
of the bla
der.

paulſey i
the preuy
membres.

ysake telleth to be taken at dyuers tymes/ in dyuers veſſels.and not two makyngis in one veſſell. So that euery collectyō may be euyn ſeyne and Iudgyd whiche is moſt myghty/and therfore it oweth to be made at ones/ and in one veſſell/yf it may.Ryght ſo it oweth to be collecte and gadred at ones in one veſſell For that ſheweth better and more verely the myght in the workynge of kynde in the body/then doth but one parte of the vryne.

rin ought o be loked t.iii.ſeue- al tymes.

¶ Item vryne oweth to be loketh thryes at leſte. Fyrſt anone as it is made/ſtoppe the vrynall that the kynde hete and the ſpryrtes paſſe not out therof/ and then within a ſhorth tyme loke it agayne/that you may ſe and knowe what and how moche kynde worketh in the body For other whyle the vryne is thynne.

The fyrſte okynge of ryne.

When it is newe made and taryeth ſtyll thynn/and that ſheweth hurtyng of digeſtyon of the humours in yͤ body/⁊ vnhelth.Somtyme the vryne is made thynne/⁊ torneth thycke/and afterwarde torneth thynne agayne/that ſheweth degyſton. And ſomtyme it is made thyckeand torneth thynne/and that ſheweth complete and full digeſtyon/and therfore vnderſtande that euery vryne that chaungeth fro thynne to thycke is better/then that/that doth contrarye. ¶ And therfore that vryne that is made thynne and torneth thycke afterwarde is beſt of all vrynes/and namely yf it be clere / or yͭ it clere hym ſelf aboue after yͤ chaūgyng The beſte after that/is that/that is made thyckeand chaunget not/but kepeth hym ſelf ſtyll thycke But worſt of all is that/that it made thynne and leſteth ſtyll thynne.

narke wel the colure quantyte e qualyte in qualyte ⁊ ontentes of vryn.

¶ Then when thou haſt fyrſt well beholdē it/⁊ ſet it in thy mynde what coloure the body of the vryne is ⁊ whether it is moche or lytell in quātyte thycke or thynne/mene bytwene bothe/ſwarte/or bryght/or clere/ or trubby/equale/or inequale/that is to ſay/whether it be ouer all alyke thycke/or more in one place than in another And alſo what maner bodyes or thynges ſheweth them in the vryne/as thou ſhalt ſe by the ſeconde boke.Set it vp ſoftly and hele it clene/that it may kepe it ſelf in his kynde colours/as he came fro the body/and alſo yͭ he may haue his kynde reſydence/that is to ſay/his kyndely reſtyng and that it be not powred out of one veſell in to another veſſell.for then the ayre wyll make it corrupt and chaunge it.Nother that it be not ſwagged nor borne fro place to place.For ſhakyng ⁊ boyſtyous ordryng/may cauſe vryne to be trubbled and thycked ⁊ ſo may yͤ iudgemēt be dyſſayuyd.thē.iij. houres after or.ij.ho.or els.i.ho.or.iij.quarters of an houre at yͤ leſt/behold it againe yf it be as yͧ left it/or yf it be chaūged fro thycke to thyn or cōtrarye.thā late it reſt agayne.

The ſeconde ⁊ the.iii loking of yͤ vryn.

⁊ than yͤ.iij.tyme an houre or more after take good hede therto/yf it be as whē yͧ ſayſt it laſt/or els yf it be torned/thā gyue iudgemēt as yͧ ſhalt ſe by both yͤ laſt bokes/whā an vrine is brought to a phiſiciō /for to iudge.If he ſe that yͤ vryne be chaūged/he taketh ⁊ cauſeth it at yͤ fyre or in hote water/⁊ yͭ is better

yͤ opinyon of ysake in chafyng of vryn.

But as ysake ſayd in his text/yͭ this maner doyng is not to be prayſed. For as he ſayd ſōtyme whā vryne cometh fro a mā thyck ⁊ trubly/it ſheweth gret ventoſyte or wynde ⁊ diſtēperās of yͤ humours in yͤ body/and bycauſe of yͤ grete vētoſyte/⁊ alſo by reaſō of dyſtrublyng of yͤ humours in yͤ body/ yͤ vryne is groſſe ⁊ thyck ⁊ dyſtrubled ⁊ indigeſted/⁊ all is by reaſō that kynd hete is ſlowe ⁊ not ryght redy nor of myght to fulfyll his kyndely workyng. And whā yͤ vryne is chauſed at yͤ fyre/or i hote wat̄ thā through myght ⁊ ꝟtu ⁊ helpe of yͤ decoccyō of yͤ crudyte of yͤ humours yͤ kynd hete therof is noght of might nor of power for to worke nor for to make decocciō as it had whyle yͤ vrin was i yͤ body ⁊ therfor chaūſyng of vryn maketh a fals ſignificaciō. thus ſaith Yſake Ybati.

The contens or bodyes of vryn.

¶ By this wheere vnderſtand tho thiges yͭ bē cōtened in yͤ vryn. i. yͤ bodies yͭ appere in the vrine or in yͤ mydeſt benethe/or els ouer all yͤ vryne. why ther that they be. Alſo vnderſtand the place where yͤ vryn oweth to be collect gadred ⁊ taken ⁊ all alſo yͤ place where he ought to be loked The veſſel were yͤ vri ought to be collect ⁊ takē in/ought to be veſſell of glaſſe full clene and whith/and thynne ⁊ clere/ ⁊ round/⁊ ſhappyn as lyke yͤ bladder of a mā/as it may be. For ryght as the partyes of the vryne kept them in the veſye/or bladder wͭin yͤ body of mā. ryght ſo bycauſe of yͤ forme ⁊ the figure of the veſſell/the vryne ſhewed hym holy in his kyndé/for in this wyſe all the vryne ⁊ all his partyes ſhewe them playnly to yͤ ſyght/⁊ to yͤ Judgemēt of mā in order of kynde/⁊ els not. kynde ſo ordayneth ⁊ ſhapeth ⁊ dyſpoſe hymſelf in ſuche wyſe in yͤ body ⁊ in all yͤ mēbres of yͤ body/yͭ amonges thoſe thyngis ther be *Contenta urine*. anglice bodyes in the vryne. as all theſe. iii. bokes ſpecyfyeth/which bodyes ben departed ⁊ deuyded fro the mēbres in yͤ body/and they deuydyd and partyd putteth them in the vryne/ryght as they be cauſed and gendred in the body. The nether partye/benethe/yͤ myddell parte in the myddeſt/⁊ the ouerſt parte aboue. The partyes of yͤ ouer mēbres in yͤ body of man/be kyndely moſt lyght/⁊ the reaſon is/for yͤ ouerſt partyes in yͤ body are fede ⁊ kept and nuryſſhed/wͭ yͤ blode of yͤ herte/whiche blode is more hote and more lyght by way of kynd/than ony other blode yͭ is in the body of man/or of beeſt. The mydde partyes of the body is fede leſſe/⁊ the nether partyes more leſſe/⁊ for this reaſon/theſe reſolucyons theſe delica ons/or yͤ ꝑtyes ar taken of that/that cometh of the membres ⁊ falleth away fro them/and the places within the body of man ſheweth thē ꝓporcionaliter in yͤ vryn where they ben cauſed and genered in the body within man/the place there the vryn oweth to be loked it oweth to be a clere place and a bryght but nat ouer mych bryght/for ouer myche bryghtneſſe maketh the vryne fal to ſeme of the ſame coler and bryghtneſſe/and ſo thou may be diſſeyued.

In what veſſell yͤ vryn ought to be receyued.

the reſolucions falleth fro yͤ membres of the body.

The place ⁊ maner of lokyng of vryn

¶ And then holde the vrynall on the ryght hande/and yf the lyght be bryght and redious aboute and grete reflexions of lyght/as it falleth ſomtyme by cauſe of glas or whyte walles or of other thynges that are bryght/and geueth reflections of lyght/putte the lefte hāde there betwene the face ⁊ the vrynall that ſprytes of yͤ lyght be nat diſſegregat yͭ is to ſay/not dyſſꝑpled through radyous ſhynyng of yͤ ſonne/or of yͤ eyre/or els of another thyng/⁊ yf yͤ are be wōdre bryght agaynſt yͤ/haue hāde by hynde yͤ vrynal. i. bytwene yͤ vrynal ⁊ yͤ bryght are/deuyſyng ⁊ ſhadowyng/yͤ ſtroke of yͤ are.

Moeuyng of yͤ Ypoſtaſis.

¶ Thē whē thou haſte vtterly auyſed the vpon all yͤ poyntes ⁊ cōdyciōs yͭ I haue ſayd before/meue it ⁊ ſhagge it a lytel ⁊ ſoftly ⁊ lyghtly/⁊ holde it ſtyl a litel/⁊ in yͤ moeuyng take hede if there in appere Ypoſtaſis/⁊ whether Ypoſtaſis meue hī lyghtly/or heuely/⁊ alſo in yͤ reſtyng/whether it drawe to yͤ place ther it was before/⁊ in to yͤ ſame fourme ⁊ figure as he was before/or els he deuydeth him/or diſptleth him ſelf in diuers partyes of the vryne. Of al theſe poyntes ſee in the laſte boke of Ypoſtaſis after all theſe poyntes/ſmelle therto with thy noſe/and yf it doth ſtyncke/or haue hat tyme ryn ought o be made lokyd.

For this ra ſon.

ryne of hyl dryn.

ryne of olde folke.

ony wycked ſauour/other thẽ vryne ſhold haue. Of ſtynk of vryne/ſe in dyuers places both in yͤ.ij.boke ⁊ in the.iij. ¶ Itẽ Iſake techyth yͭ it owyth to be loked at kandell lyght/when it nedeth ⁊ on the ſame wyſe as by daye. ¶ Itẽ by this worde/whan/vnderſtande bothe the tyme when the vryne oweth to be made ⁊ alſo tyme whẽ it oweth to be loked/as agaynſt yͤ fyrſt poynte vnderſtãde it oweth to be made in yͤ mornyng/or els agayne yͤ day/whẽ it is wel ⁊ perfectly degeſted ⁊ gadred in yͤ veſye/⁊ after that he hath hadde his kynde ſlepe ⁊ reſte/ and kynd be redy for to delyuer it out For then is his wyrkyng of kynd cõplete And therfore yͤ vryne that is wrought ⁊ degeſted kyndely by myght as I ſayd is for to be gyuẽ Iugemẽt certayn therof/⁊ of nõ other vryne but ſuche. ¶ And this is the Philoſophie For when mẽ walketh/or waketh his kynde is meued ⁊ wãdred ⁊ is vnquyete/yͭ is to ſay/hath not his kynd reſt/but mã that is doyng ⁊ beſye ⁊ occupyed by his.v.wyttes/in thoughtes ⁊ dedes outward/yͭ mã hath for to doone ⁊ therfore/as longe as mã is occupyed more outward/thẽ inwarde/yͤ kynde hete is leſſe myghty/⁊ of leſſe wyrkyng within But whẽ may hath his kynde reſte and ſlepe/then hath kynde his reſte/⁊ his quiete/⁊ is not letted through other occupacyõs outward/and yͭ tyme he wyrketh moſt myghty about decoccyõ ⁊ degeſtyõ of yͤ fode ⁊ of yͤ humours And therfore is yͤ mornyng vryne better in all maner poyntes thẽ ony other ¶ whẽ it oweth to be loked ⁊ how many tymes/it is ſayd. ¶ Item by yͤ.viij.worde whẽ I ſay Age vnderſtond one maner of vryne/is i aged folke.another maner vryne in folke faylyng for kind ¶ Chyldryn haue vryne pallyſſhe and thyn/for though it ſo be they be naturalyte/that is to ſay/kyndely. *Calidi & humidi*.anglice/hote and moyſte and becauſe of theyr hete/there vryne ſholde be clere ⁊ hygh of coloure ⁊ becauſe of moyſtnes thycke/therfore for as moche as they ben glotons/and kepeth not certayn diete. Therfore kynde hete is cheked and ſtraungled/and that is the cauſe why that vryne ſhewith whytyſſhe and pallyſſhe and thynnyſſhe/as it were faynt whyte. That chyldren are all daye ſo etyng/is becauſe of poſſybilyte of theyr mater and nede of theyr encreſynge and waxyng/and becauſe pryncypally of ſtreytnes of the wayes of theyr vryne.theyr vryne is thynnyſſhe. ¶ Ionge folke are kyndely *Calidi & ſicci*.anglyce hote and drye becauſe of theyr hete/theyr vryne ought to be depe in coloure/that is to ſay/cytryn/or ſubrubicũdus/⁊ yͭ becauſe of ſiccite/thynne ⁊ clere and bryght *Citrium & ſubrubicundus* Se in theyr propre Chapytres. ¶ Olde folke by comen courſe are *Frigidi & ſicci*.anglice colde ⁊ drye/and vpon that complexion/theyr vryne is faynt of colour/as ſubcitrine or ʒelowyſſhe/or palyſſhe/faynte in coloure/becauſe theyr kynde hete begynneth to fayle/and colde begynneth to regne in them/and then becauſe of drynes of melancolye/that is to ſay/the ſame humours that is called ſo/ſuche humours is colde of kynde ⁊ begynneth to regne in thẽ. ¶ Folke faylyng ⁊ blered fore eage/are *Frigidi & ſicci*.colde ⁊ drye/⁊ therfore theyr vryne is *Alba & ſpiſſa*.anglice/whyte and thycke. whyte becauſe of colde.thycke becauſe of humydyte/⁊ alſo becauſe of plente of ſuperfluyteys of yͤ flewme/which ſuperfluyteys renneth and floweth in them wͭ the vryn/and ſo doth it not yet in olde folke. Of humours ⁊ complexyons ⁊ of ages of man ſe here after. ¶ Itẽ by this word/kynde vnderſtande compleixion in kynde/ for ryght as age worketh in dryne of man/ ryght ſo doth complexion of man. ¶ And for to knowe what complexion/ is vnderſtande that there are.iiii.Elemẽtes *Ignis, Aer, Aqua, & Terra.* anglice/ fyre/ ayre water and erthe. ¶ Item there ben.iiii.humours *Sanguis Colera Fleuma & Melancolia* anglice Blode Colre Fleume and Melancolie. ¶ Nowe are there.iiii.qualites anſweryng kyndely to theſe.iiii.Elementes/ and to theſe.iiii.humours. *Caliditas Siccitas Frigiditas & humiditas.* anglice hotnes/ and drynes/ coldnes/ and moyſtnes. ¶ This worde anſweryng in kynde/ as in this mater/ is as moche to ſaye/ as accordyng in kynde. ¶ Now theſe.iiii.qnalytes anſwere bothe to the Elementes/ to the.iiii.humours. For bloode anſwereth to ayre Colre to fyre Flewme to water/ and Melancolye to erthe. ¶ For ayre and Sanguis ben *Calidi & humidi* Ignis ⁊ Colera *Calidi & ſicci* Aqua ⁊ fleuma *Frigida & humida* ¶ Terra ⁊ Melancolia *Frigida & ſicca.* And thus thou mayſt ſe/ howe theſe.ii.iiii.anſwere to the fyrſt iiii. Theſe.iii.iiii.anſwere to bothe theſe.iiii. And of theſe.iii.iiii.euery thyng that is bodyly and erthly is compoũned and made For vpon the temperaũſe ⁊ dyſpoſycyon of theſe.iii.iiii.ſtandeth euery maner helth/ and vnhelth of man. And ſe howe Sanguinius is he/ that is ſanguyne complexiõ For he hath moſt of ayre and blode And ſo his complexion is *Calidus & humidus.* hote and moyſte/ ⁊ ſuche ben whyte ⁊ rede in the face with a rudye or amburũ here. *Colericus* ſtant moſt by the fyre and Colre/ and he is *Calidus & ſiccus.* hote and drye And they ben blake of here/ and yelowe blake ſſhe in the face/ and ſome with a rubihede in the chekes/ that is the gentell colour/ and mooſt clene. *Fleumaticus.* by water and flewme/ and ſo he is *Frigidus & humidus.* here anburũ/ or blake here/ and ryght whyte in the face *Melancolicus.* by erthe and melancolye/ and therfore that complexion is *Frigida & ſicca.* colde ⁊ drye/ blake here ⁊ ſwarth ⁊ palowgh face.

¶ Alſo there is nothynge yͭ is bodyly ⁊ erthly/ but that it is bothe hote ⁊ colde/ moyſte and drye all.iiii. For it is made as I ſayd of all.iiii.Elementes. But vpon that Element or humour that the body hath moſt of/ by that Elemente/ or by that humoure ſtandeth his kynde by and of hym he bereth his name of complexion. ¶ Nowe for to ſpeke of man/ there is no man/ nor woman in this worlde/ but that they muſte be calidus and humidus/ but not withſtandyng one may be more and another leſſe. *Verbi gratia.* Perauenture this man is calidus and humidus in euyn temper betweyne the.iiii.qualytes. But for as moche is in this cauſe/ the kynde of his complexion enparyth/ leſſyth/ faynthet and enfeblyſſhed/ it befallyth peruenture/ that his hete encreaſyth/ and his moyſtnes vanyſſheth and leſſyth/ and ſo he fallyth to be Colericus/ wher afore he was Sanguineus. For Colericus/ as I ſayd is naturally Calidus and ſiccꝰ and Sanguineus/ naturally Calidus and Humidus/ and ſo bycauſe of inequalyte of humours/ that is to ſaye/ by reaſon of oneuen proporcyon of them/ whe be many tyme in euyl dyſpoſyciõ/ ⁊ oft vnheltful/ ⁊ therfore in euery cõplexyon a man may wer ⁊ encreaſe more in one humour then in another/ as is aforſayd Theſe are yͤ ſtates of cõplexiõs ſanguiney comily are long becauſe of hete/ for

iiii. cõplexiõs

iiii. humoures.

iiii. qualytes.

hete is lyght by way of kynde And therfore naturaly it draweth vpward fatte by reaſon of humidite For humidite naturalyter dylateth and draweth abrode *Colerici.* longe and ſlender/longe becauſe of colre. for Colera draweth vpwarde/ becauſe that he is hote of kynde Slender becauſe of ſiccite/as it foloweth well by that I ſayd in the ſeconde condicion. Siccite dilateth nat nor ſpredeth hym ſelf abrode/but rather contrarye. *Fleumatici.* lytell ⁊ fatte. Lytell becauſe of colde For colde is cõſtrictyfe and drawyng togyther/and byndeth togyther. Fatte by cauſe of humidite/as I ſayd before. *Melancoli.* lytell and ſlender. Lytell becauſe of frygidyte/as I ſayd afore. And ſlender alſo becauſe of ſiccite/as I ſayd before. But oftẽtymes ſtate of complexyon varyeth ⁊ chaungeth *per accidens*, that is to ſay by dyuers chaunces and fortunes and caſes as it befalleth comenly. For ſomtyme they that be Coleric. and they that be Melancolic /are fatte and that is becauſe of moche plente of good mete and dryncke/and of moche reſte and eaſe/and ſuche other poyntes. ¶ Item ſomtyme Sanguenij ⁊ Fleumatici/are gracilis/anglice ſmall/ſlender/and thynne/becauſe of abſtinaũce ⁊ trauelyng and ſuche other cauſes. ¶ Item ſome are more lytell thã they ſhold be/be kynd complexion/and that may be/becauſe of lytell nuryſſhynge of the matryce/or becauſe of lytell ſperme of the father/or of the mother in tyme of generacyon/ or of bothe/or els becauſe of euyll kepyng in theyr youthe. *Sperma.* ſe in yͤ ſeconde boke capitulo *De liuido colore.* and in the propre chapytre *De ſpermate.* ¶ Sperma is whyte bode/whyte ſeede/or whyte mater/that paſſeth fro a man/and fro a beeſt in tyme of generacyon. ¶ Item yf thou ſe an vryne which thou knoweſt not what perſon made it. Aſke wyſely whether it be man/or woman/or chylde and of what age/and of what complexion. The vryne of man/woman/ and of beeſt/ſe anone in the nexte condicion folowyng/ as to the age of man yͧ haſt afore in the fyrſt condicion now to the complexion/know well/that yf *Caliditas & Humiditas* rayneth in the body/yͭ is to ſay/yf the body ſtande by the .ii. qualites as it is in them that is of Sangue complexion holy/yͤ vryne is rede/or redyſſhe and menely thycke. Rede becauſe of calydyte. Thycke becauſe of humydyte. For Sanguine complexiõ maketh ſuche vryne/yͭ is to ſay /rede ⁊ thycke And vnderſtande/this rednes and thycknes/ for a bryght rednes/with a mene thychnes/ And whan the vryne ſheweth hym ſo/he or ſhe that made it be of Sanguine cõplexion and in good helth. ¶ If the vryne apere goldyn Citryne colours/ and thynne and clere/and yf he be Colrike it ſheweth that he is hole. That it is goldyn/or citryne/is becauſe of hete/thynne and clere/becauſe of ſiccite. For *Colericus* is hote and drye/and therfore maketh he ſuche vryne. ¶ If the vryn be *alba & groſſa* whyte and gret and thycke and he be fleumatyke/it ſheweth that he is hole. It is *alba* becauſe of frygydyte. and thycke becauſe of humidite/for fleuma/that is to ſay *fleumatica complexio.* is frigida ⁊ humida. and therfore ſuche is the vryne of that complexion/or els pale and thycke/by the ſame reaſon. ¶ Item yf the vryne be Jelowe/or whyte/and thynne/and ſubtyle/that is to ſay/clere and bryght/in one that is melancolyke/it ſheweth that he is hole/it is Jelowe or els whyth/because of frygydyte Thynne becauſe of ſiccite/ ⁊ ſubtyll by the ſame reaſon. For ſiccite cauſeth alwaye clerenes and bryghtnes in the vryne/

States of
cõplexions

Colerykе.

lagmatyk

Melanco-
lyke.

Somtyme
cõplexions
chaungeth
by forſſe.

Diuers mẽ
be ꝑ accidẽs
of greter ⁊
of leſſer ſta
ture then
nature re-
quyreth.

rede vryne

coloryk vri
ne.

lagmatyk
vryne.

Melanco-
lyke vryne

rines cau
eth thyn-
nes in vry-
ne and moi
tnes cau-
eth thyc-
nes.

Vꝛyne of women.

as humydite cauſeth euer moꝛe thycnes. ¶ Item by this woꝛde he oꝛ ſhe vnderſtande whether the vꝛyne be of man/oꝛ of woman And vnderſtande that the vꝛyne of man/and the vꝛyne of woman/are full lyke/yf they be bothe of one complexion And full harde to knowe aſonder And ſo is alſo the vꝛyne of an hole man Colryke And the vꝛyne of an hole womā Sanguyne. But onely the vꝛyne of man is euer moꝛe naturally moꝛe lyght and moꝛe bꝛyght/thā is womans vꝛyne And the womans vꝛyne is moꝛe ſwartyſhe and moꝛe derke and dymyſhe than is mannes vꝛyne And the reaſon is Foꝛ a woman of what complexyon ſhe be/ſhe is frigida ⁊ humida And man of what coplexiō he be/he is naturalyter Calidus and ſiccus moꝛe than a woman And alſo bycauſe of fyltaes and coꝛrupcyons/that bꝛede in them/moꝛe then in men Foꝛ moche of her complexions/coꝛrupcyons/of fylthes ⁊ ſuperfluytes of humours in them gendꝛeth and dꝛaweth /and deſcendeth naturalyter downe to hyꝛ matryce Foꝛ to delyuer and purge them oute by that membꝛe/that is to ſay/by the matryce/and ſo out by the value/that is to ſay, by yͤ gate of hyꝛ body, that is to ſay of hyꝛ pꝛeuye membꝛe/of ſuche fylthes and coꝛrupcyōs cometh her maladye/that is called womans maladye Foꝛ no man noꝛ body hath yͤ maladye/but women onely And women calle it her floures/and this ſekeneſſe is called in latyn menſtruū. The matryce of women is the ſentine of womans body. Sentina pꝛoperly is the gutter of a ſhyppe oꝛ of a kechyn/oꝛ the Iſſue where the fylthe paſſeth oute awaye/ryght ſo all the fylthe and coꝛrupcyon of womans body dꝛaweth thyther as to his gutter. Of the matryce and pꝛopertees therof/and of womans euyllis/loke in the.ii.boke in the.iii.chappytre. De lyuido coloꝛe. And we know well/that nother Phiſyke noꝛ auctours of Phiſyke gyueth other lernyng noꝛ other rewle/foꝛ too haue dyſcrecyon/oꝛ knowyng bytwene mannes vꝛyn and womans vꝛyne/as I ſayd ryght nowe.

The vꝛyne of a beeſt.

¶ If thou wylt lerne to Iudge beeſtes water fro mānes water. This techyt Auicenna In his boke of vꝛynes ¶ The moꝛe nere that mannes vꝛyne is to thy ſyght in mene dyſtaunce/the moꝛe thycke it ſemeth to thy ſyght But other beeſtes vꝛyne econtrario/the moꝛe nere the moꝛe thynne it ſemeth to thy ſyght. ¶ And alſo vꝛyne of man/oꝛ of woman oꝛ of chylde/euermoꝛe hath a maner of bꝛyghnes in hym/by whiche it is all way eaſy foꝛ to knowe Foꝛ beeſtis water yf it be in an vꝛynall it is euermoꝛe whytyſſhe oꝛ yelowyſſhe/and no bꝛyghtneſſe therin And be it neuer ſo clere out of the vꝛynall/it ſemeth thycke in the vꝛynall/and neuer bꝛyght. If it ſo be that vꝛyne of man/womā/oꝛ chyld be menged with water of a beeſte/mannes vꝛyne haldeth hym aboue/and beeſtis benethe/oꝛ els they dꝛaw all in plottes by them ſelf/foꝛ kyndely that one wyll not medle with that other

Traueylē
The.xi. cōdicyon.

¶ Item by this woꝛde traueyle/vnderſtande beſynes/as ſtudy/thought/traueyle/wherynes/rennyng/rydyng/and ſuche other maner thynges Foꝛ by traueyle and beſyneſſes/cometh meuyng and ſteryng.and by meuyng and ſterynge/the body is chufeth. And bycauſe of chaufyng of the body/yͤ humours be conſumeth and waſteth And ſo it cauſeth rednes and thynnes in the vꝛyn Foꝛ blode of his owne kynde is hote/and whan grete hete chaufeth hym/he is more hote per accidens/that is to ſaye/vnproperly/and vnkyndely hote. For than it is hote other wyſe than by his kynde And than that accidentall hete/that is to ſaye/vnkynde hete diſtempereth and vndyſpoſyth and mynyſeth/that is to ſaye/leſſeth the humydyte of the bloode And than this vryne is rede/bycauſe of ſuche vnkynd hete/⁊ thynne bycauſe of mynuſſyng of humydyte.

howe reſt ⁊ eaſe hurted man.

¶ Item by trauayle vndeſtonde his contrarye/that is to ſaye/reſte and eaſe For reſte/there it is ouer moche/it congelyth/that is to ſaye/conſtreyneth and byndyth and withhaldeth the kynde hete/and refreyneth/that is to ſaye/coleth the complexion And that cauſeth in the vryn thychnes and wanne colours/and rawe/and indigeſted. ¶ Item ouermoche reſte and eaſe maketh ſuperfluytes and corrupciõs of wycketh humours to be gendryd in the body/and are cauſe/that the body may not delyuer hym of them by fumoſytes by the porys and by ſwete For ryght as exceſſe trauayle harmeth ⁊ noyeth the kynde Ryght ſo exceſſe of reſte and of eaſe/noyeth and greueth yͤ kynde For all thynges loueth mene/and hateth exceſſe If it be ſo that one take colde withoutwarde/than is the vryne whytyſſhe and crude/that is to ſaye/rawe. If the colde be grete/it ouercometh the inner partyes of yͤ body/and peryſſheth the places of digeſtyon/and congeleth the kynde hete/as I ſayde ryght nowe

Congelacion.

Congelare. Is for to congele properly In englyſſhe for to freeſe and wyrke/as froſte doth in weteneſſe And alſo it reſtreyneth/and letteh and with holdeth the Colre fro his kynde decoccyon and degeſtyon/lytell colde entrynge in to the porys/ſtoppeth them and letteth/that the kynde moyſtoure may not haue there yſſue/by the porys of the body And therfore they be left cloſed vndre the hyde And than they war/and encreſe. And in ſome folke it cauſeth Feuerys and feyntynes and euyll diſpoſycyons And ſuche maner folke nedeth good kepynge But in ſome men kynde is myghty/and draweth/and turneth them in to the lyuer/and ſo by myght kynde ſendeth them forthe to the reyns/and ſo it paſſeth oute with the vryne and cauſeth in the vryne a whytteneſſe.

xi. condiciõ

Ire wrath

¶ Item by this worde Ire. vndeſtõde euery maner paſſyon in mynd. as wrathe/ſorowe/now and than/drede/care/thought and ſtudye/and ſuche more. For euery maner ſuche paſſyons/cauſeth the kynde hete/the ſpiritus/and the bloode to calefacte/and chaufe/other inwarde or outwarde/or els bothe. Alſo whan the herte is calefacte/than is the bloode of the body moeued/and chaunged/and diſtempred/and bycauſe there of all the humours/and alſo the vryne lacketh depeneſſes in yͤ coloure.

chafyng of the blode.

xiii. cõdiciõ

in good dieth ſtãdyth the helt of man

¶ Item by this worde *Diete.* vnderſtonde rewlynge and kepynge in lyuynge For in well rewlynge ſtandeth moche the helthe/and the vnhelt in man As in etynge and drynkynge in meaſure/and tyme. whan kynde aſketh/that is to ſaye/whan the appetyte wylleth or deſyreth And alſo in leuynge of/alway ſomwhat with appetyte/ſo that kynde may be refreſſyd/and not oppreſſyd And alſo in metes and drynkes anſwerynge and agreyng to his complexoyn Alſo in trauelyng/clothyng/reſte/ſlepyng/and wakyng and ſoo in all other lyke poyntes For yf all ſuche poyntes be kepte/the body is hole and ſounde And than the vryn ſheweth hym after the kynde complexion of the body And yf not the body is vnhole/and there after it ſheweth hym ſelf in the vryne But otherwhyle yͤ kynde is myghty/and ouercometh ſuche poyntes But neuertheleſſe thogh kynd ouer mayſter ſom ſuche poyntes He ouer mayſteryth not all / and thogh he ouer mayſter/ſomtyme/he ouer mayſteryth not alway.

¶ Alſo good ayre helpeth moche to the helth of man/ wodde contre is beſt of ayre/and moſt holſom. After that hylly contre/hey contre/next that medewe/ and playn contre/worſte is fennyſſhe ⁊ moryſſhe contre And contre that is ful of wolis and lakis. Stony contre is kyndely *Frigida & ſicca.* Gorry and moddy. *Frigida & humida.* fatte and tough and clayſſhe/ *Calida & humida.* Sondy *Calida & ſicca.*

¶ Item by this worde Cure/vnderſtande traueyle and beſynes in mynde / as I ſayde in the. xx.condicion/vpon this worde Ire. For beſynes though ⁊ kare/meuyth/ſtereth/dyſturbleth/and diſtempereth the humours in the body/and gendryth in them vnkynde hete/⁊ that vnkynde hete dyſturbleth and dyſtempereth the body/wherby yͤ vryne is more thycke/that is to ſaye/more depe in colours And pryncypally vnderſtand/by thys worde Cure/Studye/thoght and care. For ſtudye yf it be to moche / and namely with moche ſyttynge it dyſtruyth and vndoyth the body.

¶ Item by this worde hungre/vnderſtande faſtyng and abſtinence from mete and dryncke. For faſtynge and grete abſtynēce maketh an enty wombe; ¶ For Aryſtotle ſayd that the enty wombe achauſeth the vryne. wherfore it ſemeth wele that they that eateth lytell and dryncketh lytell/maketh vryne well coloured/that is to ſaye citrine/or els rede and thynne For whan hete is ouer mayſtred and ouercome with dryneſſe/as it is in them/that eateth lytell and dryncketh lytell There the vryne is multiplied in his coloure. But they that are replete and full and fatte/they make vryne crude ⁊ whyttyſſhe

xviii. cōdicyon.

¶ Item by this worde Etyng/vnderſtonde quantyte and qualyte of fode/ For grete plente/and namely exceſſe in meate and drycke/cauſeth vryne whyte and ſhyre. And that for two reaſons. As Iſaake techyth One is this For thorw exceſſe/of meate and drycke *Color naturalis.* the kynde hete is ouer charged and agreued/and bycauſe there of digeſtyon is ſtuffed and ſtopped ⁊ letted/and tyll the fode be perfeghtly defyed/the blode is not perfeghtly cōplete/nor alſo yͤ vryne may not haue his perfeghty dyynge/ as he ſholde haue And therfore it is *Alba & cruda.* whyte and rewe/ that is to ſaye/whytyſſhe and rawyſſhe/and ſuche maner vryne maketh the glotones and this dronken folke.

Etynge .i. vndeſtond quantite of fode.

Exceſſe of meate and ⁊ drynke.

¶ Another reaſon is this/for exceſſe in meate and drycke moyſtes the body And whan it is exceſſyf in the body/that is to ſaye/ whan it is ouer moche/the kynde hete is mynuſſyd and leſſed thorw them/ and ſo is the blode congelyd and hete fayleth myght in his workynge And therfore the vryne paſſeth out *Cruda & indigeſta.* that is to ſaye, whytyſſhe and wannyſſhe/ watryſſhe and ſheryſſhe

ii. reſō of exceſſe of mete ⁊ drynk.

¶ Item lytell fode maketh the vryn rudy and bryght and clere For lytell hete of fode fordothe the humydyte in the body/and the more that the humydyte is wayſted the more drys is the body / And dryenes cauſeth euermore rudynes and clerenes in the vryne / As it is them that eateth lytell/and dryncketh lytell But fode whan it is taken in meane/that

Moderate meate conforteth nature.

is to ſay/reſonable meſure/it heteth kyndely all the body/and fedeth and ſuſteneth and tempereth all the lymes and partyes in mannes body/⁊ haldeth ⁊ noryſſheth the lyfe And in as moche as is in hym he cauſeth ſuche vryne As yͤ complexion of yͤ body aſketh/and ryght as the fode dyuerſeth the vryn vpon dyuerſytes of the quātite of the fode/yͭ is to ſay/vpon that it is moche or els mene/ Ryght ſo it varyeth ⁊ dyuerſeth the vryne. Vpon the diuerſytes of his qualytes/that is to ſay/vpon that he is colde/or hote/moyſte/or drye/ in complexion. *Verbi gratia.* Fode that is kyndely hote cauſeth vryne rudye and clere/as they that eate hote metes and drynkes and ſpices/ for hete/of ſuche fode fyrſte achaufeth the lyuer And through that chaufyng the blode of yͤ lyuer menyſſheth his good colours and hete/and maketh them vnable for to worke And than the ſpyrytes of the hert/taketh of that hete/and eyldeth and gyueth it agayne/and ſo the vryne is calefacte and well coloured ¶ Colde mete/yͭ is to ſay/fode that is colde in complexion makyth the vryne Crude ⁊ indigeſt/for coldnes leſſeth the hete in the lyuer And alſo yͤ hete of yͤ ſpyrytes of the herte/and ſo letteth and fordeth digeſtion. ¶ Item fode that is moyſte thycketh the vryne/for the kynde humidite of the fode kyndely encreaſeth yͤ moyſtnes of the lyuer/and the more that the moyſtnes of the lyuer be/ yͤ leſſe muſt the hete of the bloode be wͭē ſpūs of the herte/ben *Calidus & Humidus* thā it heteth the bloode/and cauſeth rudenes and thycnes in the vryne. ¶ Item mete that is drye of kynde cauſeth the vryne thynne/and clere/and oftentymes rede/and ſomtyme Citryne/for the drines of the meate/kyndely dryeth the humidite of the blode/and ſo it cauſeth dryenes in the body/and dryenes of the body cauſeth rudynes in the vryne/or els Citrin But neuertheles ſomtyme the ſtomake is colde/and that bycauſe of his coldenes/he ſwageth and leſſeth the hete and the feruour of the bloode/and ſo cauſeth and letteth the depnes of the colours in the vryne And yf the mans/or womans complexion be hote/than drye fode draweth the vryne in to Citrine colours. If there cōplexion be colde/it draweth it in to whyte colours. *Iohaunicus.* in his boke of *Iſagogis.* ſayth that ſome metes in man cauſeth good humours and ſome euyll.

Qualytes of meate diuerſyth the vryne.

iiii. maner wyſe drinke diuerſet the vryne.

¶ Item drynke dyuerſeth the vryn in .iiii. maner wyſe/bycauſe of qualyte/ and alſo bycauſe of quantyte/and bycauſe of ſubſtaunce of the drynke/and bycauſe of colours/of drynke/and by reaſon of qualyte ⁊ quantyte/of drynke/lyke as I ſayd ryght nowe of mete. ¶ By reaſon of ſubſtaunce of drynke as yf the drynke be moche duretyke/or moche ſuptyle For drynke duretyke ⁊ ſubtyle multyplieth yͤ vryn/yͭ is to ſay/maketh one for to pyſſe moche in quātyte Spiſſe ⁊ ſtyptile mynyſſheth yͤ vryn Spiſſe is thycke. Suptike is clere ⁊ thyn and bryght of *Dureticum & ſtipticum.* of .xiiii. auctours fynde I non that I may tell what they are For theſe Apothicarii that beſt ſhold know. Some of them ſay that Dureticum is drye/ and ſome ſay that Dureticum is byndyng as wyne byndeth at the breſte And Stiptike is ſoure and harſſhe as frute/⁊ namely as Peris or they be rype And ſome ſay that Duretike is conſtryctyfe that is to ſaye/byndynge And ſtryctyfe ſolutyfe/that is to ſaye/loſynge and not byndynge And ſome ſay contrarye ratione colorum. Diuretyke ſolutyf/

and Stiptike conſtryctyfe And ſome ſayn Diuretike is long kept/⁊ ſtale/as ſydre/of.ii. yere olde/or.iii. yere olde/and as ſtale ale/and ſuche other And Stiptike is newe/as newe wyne/newe ſydre/newe ale/and ſuche maner of thyngis And gramerly for to ſpeke Diuretike is ſayd of this worde Diu that is to ſay/longe/⁊ of this worde retinere/yͭ is to ſay/with haldyng/yͤ thyng that is long tyme kept/it may be ſayd in this wyſe for to ſpeke Stiptike is no more for to ſaye/but newe as it cometh of the Stocke For ſtipes is yͤ ſtocke that bereth the frute. Item ſome ſay that Diuretike is hote and drye And Stiptike colde and moyſte And ſo Diuretike is ſayd of this word De/ that is to ſay/of And of this worde vrere/that is to ſay/brennyng And Stiptike cometh of the ſtocke. Item ſome ſay that Diuretike is hote and moyſte/and wͭ a maner of ſharpnes/as wyne/and ſyther and ſharp ale/and ſuche other as be ouer olde in ſuche maner For ſuche maner dryncke cauſe moche vryne.

Nature of wynes.

❡ Itē dryncke dyuerſeth the vryn bycauſe of colours/ as whyte wyne/maketh the vryne ſhyre ⁊ whytyſſhe and watryſſhe/for by reaſon of his ſuptylyte of his ſubſtaūce And alſo bycauſe yͭ it is glydyng as water/it paſſeth ſwythly and ſinertly to the blatter. ❡ Item wyne rede ⁊ clere maketh vryne whyte ⁊ clere but not full, as doth whyte wyne/for it is more hete than whyte wyne is/⁊ ſome dele lōger/taryth or it come downe to yͤ blatter/than doth whyte wyne ❡ If the wyne be hygh ⁊ thycke of colour/yͭ is to ſay/depe of colour ⁊ ſwarte rede/it maketh vryne ſwarte rede/or moche towarde. ❡ If it be ſwete wyne thogh it be thycke/it maketh vryne clere and thynne/for if it be ſwete wyne the breſte anone/bycauſe of the ſwethnes draweth hym to hymſelfe/for the lykyng that the breſte hath ther to For yͤ ſpitituales of mā deſyre metes and drynckes yͭ are delycate/⁊ than onely yͤ aquoſyte/yͭ is to ſay/yͤ waternes/or moyſtnes ther of dwelleth a whyle in the lyuer/and ſo paſſeth forth to the bladder/as I ſayd in the.iii.chappytre. *Gilbertus.* in his coment vpon Gylys ſayd al maner wynes cauſeth vryne whyte and thynne ⁊ namely yf it be dronckē in exceſſe/⁊ ſo doth all maner drynckes/ the whiche ben ordeyned for mānes ſuſtentacyon/in the ſame wyſe.

Qualytes of wynes

❡ Vndeſtande alſo yͭ all maner wynes are hote and moyſte in complexion And by reaſon of theyr calidyte/they ben deſiccatiſe/whyte wynes is moſt tēpreth/for it hath moſt of humidite and leſte of calidite And therfore it it leſte deſicatyf and moſt humectyf/that is to ſay moſt leſt dryyng. ❡ Itē take hede yͭ euer more yͤ depare yͤ wyne is in colour.i. yͤ more ſwarte rede yͭ it be/⁊ yͤ more thycke yͭ it be ⁊ yͤ more ſwete yͭ it be/the more hote it is/⁊ yͤ leſſe moiſte it is/⁊ i effecte.i. yͤ leſſe in might ⁊ ꝟtue of kynde/⁊ therfore al wines/⁊ namely in effecte ſuche wyne noyeth yͤ breſt. Now yf thou wyll be wyſe were ⁊ diſcrete/yͭ is to ſay/not diſceyued in iudgyng of vryn/yͧ behoueſt to know ꝑfytly theſe.xx.cōdiciōs aforſayd wͭ yͤ poītes yͭ ben ſayd therof/but namely ⁊ prīcipally yͤ.iiii.fyrſt/for theſe.iiii.fyrſt are mooſt neceſſary/for they bē moſt prīcyppall ⁊ moſt ſubſtācyall/al yͤ other.xvi.are but accidētal/⁊ ſecūdarie toward theſe.iiii.for they more certifieth, the phiſicion and more verely ſheweth the ſtate ⁊ diſpoſiciō of yͤ body, theſe are thoſe.iiii. The qualyte of yͤ vryne The ſubſtaūce of yͤ vryn The thyngis yͭ are cōtened

Vryn euer more ſignyfyeth thre thynges.

in the vryne/and the quantyte of the vryn/and all the poyntes that I haue ſayd/or ſhall ſaye in this faculte. ¶ Underſtonde generally/that vryne euer more ſignyfieth.iii.thyngis/that is to ſaye/diſpoſicyon of the complexion of the body Diſdoſicion of the humours of the body And Diſpoſicion of myght and kynde in the body The colours of yͤ vryne ſheweth euermore the diſpoſicion of complexion of the body For colour of the vryne is cauſeth prycypally of the complexion of man/and pryncypally of calidite For caliditas is pryncypall wyrker and maker of digeſtion in man. ¶ The body of the vryne ſheweth euermore the diſpoſicion of the humours of man For whan yͤ humours are diſcatred and diſperpled about in the body/and diſturbled/and diſtempered/they cauſe a thychnes in the vryne/and contrario/whan it is otherwyſe But both togyder/that is to ſaye/the colours of the vryne/and the body of the vryne/ſheweth the ſtate of the body of man. ¶ And take good hede whye I ſay both the body of the vryne/and the colours of the vryn/both togyder For thogh the colours of the vryne ſhew hym neuer ſo good/but yf the body of the vryne ſhewe hym good alſo/it is no good token/ nor thogh the vryne ſhew hym neuer ſo good/but the colour do alſo/it is no good token. But neuertheles better is one good than nother and yf both the body and the colour be good/it ſheweth helth/myght/and vertu of kynde. As with the grace of god I ſhall ſheweth you by all the two bokes folowyng As moche as auctours of this faculte ſpeketh and techyth.

what ſignifieth yͤ body of yͤ vryne.

Incipit ſecundus liber Vricriſiarum, de coloribus in generali. & de numero colorum, Capitulum primum.

The fyrſte chapytre of the.xx.colours in generall.

After theſe thyngis that be ſayd in the fyrſt treatyſe/for to goo to our propoſe. Underſtande ther be.xx.colours in vryn as thou ſhalt ſe by order/by all the.ii.boke folowynge. The fyrſt is Niger. The.ii.is Liuidus. The.iii.is Albus. The.iiii. Lacteus. The.v.Glaucus. The.vi. Karopos. The.vii. Pallidus. The.viii.Subpallidus. The.ix.Citrinus. The.x.Subcritrinus. The.xi.Rufus. The.xii.Subrufus. The.xiii.Rubeus. The.xiiii.Subrubeus. The.xv.Rubicundus. The.xvi.Subrubicundus. The.xvii.Inopos. The.xviii.Kyanos. The.xix.Viridis. The.xx.Niger. what all theſe colours be/ and how they ſhalbe knowyn/and what they betoken/and in what wyſe thou ſhalt haue in ther propre Chapytres by and by And haue no wonder that moſt part all auctours begynneth at blake colour in vryne/and endeth at blake colour For ther is one maner of blake colour in vryne/that is cauſed of mortificacion. And that maner of blaknes is lyke a blake horne ſhynyng/or lyke a Rauens fether/or lyke a man of the kynde of Ethiope. And there is another maner of blaknes/that is cauſeth compet aduſtyon. And ſoo Auctours make proceſſe/as who gothe aboute a Cercle/and come agayne there he beganne. ¶ Underſtande that this terme mortificaciō/is this moche for to ſay in this faculte/ waſting/quēchyng & fordoyng kynd hete in yͤ body of mā through exceſſe of colde/whā yͤ body is

Mortificacion.

ouercomen with exceſſe of colde/ than be the humours of the body all deſolate and diſtytute and reſtrayned fro her kynde hete/ ſo that kynde may not woꝛke noꝛ beer rewle in the body. ¶ And ryght ſo as this terme *Aduſtion complet.* is alwaye to be vnderſtonde in regarde of hete/ ſhoꝛtly foꝛ too ſaye/ oꝛ ſpeke *Aduſtinum* anglice bꝛennyng/ as whan the humours/ oꝛ ſome of the humours/ are traueyled and dyſtempereth thꝛough exceſſe of vnkynde hete But aduſtyō cōplet/ is whā exceſſe of vnkynde hete/ is moche ⁊ where as is no helthe / oꝛ vnnethes any. ¶ Than theſe foꝛſayd .xx. colours Some Auctours diuydeth them vpon the dyſpoſycyon of digeſtyō These colours ſome be token moꝛtyfycacyon of digeſtyon. as niger coloꝛ ⁊ liuidus coloꝛ. ¶ What is moꝛtificacyon I ſayde ryght nowe. *Niger & Liuidus.* Se in theyꝛ owne pꝛopꝛe Chapytre Somtyme colours betokeneth pꝛyuacyon of dygeſteon/ as album/ lacteus/ glaucus/ and karopos/ pꝛyuacyon/ that is to ſaye/ reuynge and benymyng/ As I ſayde of this woꝛde Pꝛiuare reuyng and benymynge. And Pꝛiuacyon is taken here/ foꝛ leſſynge and wanyſſhynge / and febleſſhynge / and ſmall of dygeſtyon. ¶ Item ſome colours ſheweth begynnyng of degeſtyon/ as ſubpallidus ⁊ pallidus ⁊ ſubcitrinus. And ſome dygeſtyon complet/ as Citrinus ⁊ Rufus ⁊ ſubrufus. Some exceſſe of dygeſtyon/ as Rubeus/ Rubicundus ⁊ ſubrubicundus. And ſome colours aduſtyon of digeſtyon/ as Inopos ⁊ kyanos. And ſome ſheweth aduſtyon complet and moꝛtyfycacion alſo/ as blacke colours and grene colours/ whiche grene colours is mooſt lyke a lef of grene cale/ whiche we calle whyte cole And blacke mooſt lyke the lef of a blacke cale. ¶ Of moꝛtificion and aduſtion complet/ I haue ſpoken of afoꝛe. ¶ Item ſome dyuydeth theſe .xx. Colours of vꝛyne/ vpon the dyſpoſycyon of the humours For the humours are mater and cauſe of the colours in vꝛyne And that is moꝛe better deuydyng / as many Auctours ſayth And they ſay that all colours fro Citryne downwarde/ betokeneth that plente of melancolye with lytell flewme reyneth ⁊ hath domynyon in ⁊ body. ¶ Underſtande yͤ this Melancolie is taken in .iii. maner of wyſe. Somtyme it is taken in ſpeche/ foꝛ one of the .iiii. humours/ that is to ſay/ *Sanguis, Colera, Fleuma, & Melancolia* Of whiche it is ſayd ſuffycyently In the fyꝛſt boke In the thyꝛd chapytre. And ſomtyme it is taken foꝛ exceſſe/ of that humours And on this wyſe it is takē here And ſomtime it is takē foꝛ a paſſiō of yͤ ſoule/ as yꝛe ⁊ wꝛath ⁊ ſuche other. Cytrine colours ſheweth Colre ⁊ flewme/ but moꝛe of the colre Rufus coloꝛ/ wͭ a mene body ſomdele moꝛe thynne/ thā thycke/ ſhewith yͤ the arterijs ⁊ the blode of the aterijs are good and myghty ⁊ namely yͤ blode of yͤ aterijs/ which blode ⁊ the arterijs is mater ⁊ cauſe of kynde hete/ ⁊ of the ſpūs of lyf. Arterijs pꝛoperly be yͤ veynes by yͤ which/ yͤ ſpyꝛitual mēbꝛes dꝛaweth to them ayꝛe And ſpūs be yͤ poꝛis of lūgis And therfoꝛe arterie are as moch foꝛ to ſay as aertraire/ yͤ is to ſay/ dꝛawyng ayꝛe/ here wͭ accoꝛdeth Galiens in his anathomijs. There he ſayth thus arterijs are certeyn veynes by which yͤ herte is tyed ⁊ knytte to yͤ lūgis ⁊ dꝛaweth to hym ayꝛe by yͤ poꝛis of yͤ lūgis ⁊ yͤ arterijs paſſe foꝛth by yͤ other ꝑtyes ther yͤ powcis be. puwcis i englyſſhe Pulſus in latyn yͤ veynes in yͤ wꝛeſtes And pulſus is often taken foꝛ yͤ place

What is aduſtyon.

Dyuydig of yͤ .xx. coloꝛs of vꝛyne.

Another dinydyng of .xx. colours of vꝛyne.

In yͤ helth of yͤ lyuer ſtandyth yͤ helth of the blode.

that is to ſay/for the wreſtes of the hande/whiche ben the ſpirytuall mēbres ſe in the ca. *De liuido colore*. and in ca. de karepos ¶ Item Rufus colour with a body ſomdell more thycke than thynne. ſhewith that ſanguis Epatis/blode of the lyuer ryegneth in the body. whan ſanguis Epatis reygneth/than is Epar hole and in good tempoure/and that is cauſe and token of hele ⁊ noryſſhynge of lyfe For in helth of the lyuer/ſtandeth the helth of the body pryncypally ¶ *Rubeus & ſubrubeus*. clere and thynne/and ſomdele more thynne than thycke/ſheweth as rufus/but not ſo perfyth For rubeus ſheweth more mene temper/than rubeus or ſubrubeus For rubcus aud ſubrubeus ſheweth more exceſſe and dyſtenperaūce of hete/thā doth rufus. ¶ Item *Rubeus & ſubrubeus color*. with a thycke and a trowbly bodye/ ſheweth grete dyſturblynge of the humours in the body. ¶ *Rubecundus & ſubrubicundus*. ſheweth that colre reygneth in the body/out of meſure/and euergothe the blode and enflameth the blode/ And yf the coloure in the vryn be ſo moche rubycunde/ yͭ it be moſt lyke purpurus coloure/it ſheweth that the blode is thycke and drye/⁊ that the moyſtnes of the blode is ſoken out and drawen away fro hym through exceſſe and diſtemperaunce of exceſſe of hete ¶ Inopos that blode is thycke and clemmed and clodded togyther/and ſheuerth and brent and menged wͭ foule flewme corrupte ¶ Kyanos ſhaweth thiſſame/ſaue that kyanos is ſōwhat worſe than inopos/for it ſhaweth more aduſtyon/than doth inopos ¶ *Viridis color*.; in the vryne/ſayth euermore that melancolia reygneth in the body/and that kynde and moyſt humydyte of the bodye is wayſteth and fordon and diſtroid And alſo that the blode/hath loſte his owne kynde coloure and his rudineſſe ¶ Liuidus color/in vryne/ſhaweth flewme and malancolye.

Here endeth the .i. chapitre of colours in generall/⁊ begynnyth the ſeconde chapytre of colours in ſpecyall.

¶ *Explicit primum captiulum De coloribus in generale & in cōmuni. Incipit ſecumdum capitulum de coloribus in ſpecialibus. & Et primo de Nigro colore.*

Vnderſtāde yͭ thou ſhalt know blake colours in vryn euermore by a ſwarthnes/a derknes/⁊ dymnes/in the vryne moſt to blakneſſe warde / ſomtyme mooſt lyke a horne/ blakyſſhe ſhynynge and glyteryng And ſomtyme moſte lyke a Rauens fethre And ſomtyme moſt lyke the face of a man of Ethioppe And ſuche maner blaknes in the vryn as this Chapytre ſpeketh of/euermore is cauſed ⁊ gēdred in this wyſe/whyle the vryne is in yͤ body/ hete worketh in to moyſtnes/and that moyſte body/that is to ſay in the vryne For hete leſſeth and wayſteth away /and that that is ſubtyll vanyſſhed away And than that/ that is groſſe and terreſtre/ that is to ſay thycke and erthyſſhe bydyth ſtyll/and hete ſkaldeth it and brenneth it And ſo cauſeth a ſwarthnes/ and blaknes in the vryne And on this wyſe is blaknes cauſed in vryne.

The ſecōd ⁊ .iii. cauſe.

¶ Some ſayth that blaknes in vryne is cauſeth on .vi. maner wyſes/bycauſe of aduſtyon/as I ſayd ryght now And alſo as it is in men of Ethyoppe/ that are ſonne breent. ¶ Item yͤ ſecond reaſon is bycauſe of mortificacion of kynde hete For than is kynde hete not of myght nor of vertue/for to colour yͤ blode as he ſholde do/wherfore the blode leſſeth and chaungeth his owne kynde colours/and tourneth in to blachnes. ¶ Item.iii.reaſon is by congelacyon of the blode/whan one taketh colde by the extremytes of the body/as we ſe other whyle in wynter tyde Congelacyon of blode/is whan the blode is congelyd/that is to ſaye/whan yͤ blode is colde byten/that is to ſay/taken with colde And bycauſe therof the vryne leſſeth his colour /and maketh it wāne and blacke/and thycke/and clumpred/and euyll diſpoſed/ what ben the extremytes of the body.Se in the fyrſt boke/the.ii.chapytre. ¶ Item the .iiii reaſons is bycauſe of chaungyng of the homours in the body/as it befalleth oftentymes/as whan the blode/or els other humours chaungyd and tournyth them in to Melancolye/whiche Melancolye ſyth it is blake of kynde/it maketh that the vryn that cometh therof to be blake. ¶ Item.v.reaſon is/bycauſe of hurtyng and bruſyng/or of blemyſſhyng of ſome noble membre in the body/that whan yͤ blode cometh it maketh a diſcolouryng ⁊ a blacknes in the vryne. *Iſaake In quarto libro de febribus.* ſayth that noble membres of yͤ body of man/are the veynes and the Arteriis of mānes body/which for theyr nobylnes ⁊ theyr worthynes/kind is woūte other whyle for to meue and flette away fro them the mater of maladyes/and of ſekeneſſe to other membres or to other places of the body. ¶ Itē.vi.reaſon is/bycauſe of admixtion of ſome blake liquors/or of ſome blake mater within the vryne/as it falleth oftentymes/whan ſanguis Menſtruus.anglice blode of the vile mater of womans ſekeneſſe/whiche they call her floures/ſweteth and dryueth and drylleth to to the Reyns/and ſo to the bladder/ and ſo enfecteth the vryne/⁊ ſo cometh forth with the vryne *Sanguis Menſtruus & Menſtruum* are all one. Some ſayth yͤ blake colour of vryn is cauſed but of.iii.thynges/bycauſe of aduſtyō/bycauſe of mortificacion/or bycauſe of admixtion of blake humours/that is to ſaye/ of melācolye/that is called *Niger humor*, a blake humour/for it is blake by way of kynde/for it hath moſt kyndely of the Erth/ and moſt is anſweryng to yͤ Element As thou haſt in the fyrſt boke the.iii.chapytre. And vnderſtande that blacke vryne hath euermore a thycnes in the vryne/or els thyckyſſhnes And for thyſe reaſon/for blacknes is there as ſwarthnes and dymnes and drublynes/that is ditemperaunſe and diſtroblynge of the humours/ as it is in euery blacke vryne. ¶ Item.ii.reaſon is/blacke colours in vryn/ it cauſed of grete cold ſleyng the kynde hete/or els of vnkynd hete brennyng ⁊ ſleyng the kynde hete/and bothe theſe cauſeth thycnes in the vryne. ¶ Item.iii. reaſon is/blacke vryn alway/other it ſheweth cōſūpcion/yͭ is to ſay waſtyng of the ſubſtancyall humidite of the body/that is to ſay/ incenſyon brennyng of the blode / bycauſe of vnkynde hete / or it ſheweth mortificacion/that is to ſay/extinccion and fordoyng and qnenchyng of kynde hete thorgh exceſſe of colde/or els it ſheweth purgacion of the humours of melancolye And in al theſe poyntes/the body of the vryne is thycke/or thyckyſſhe For euermore incenſion of the blode/that is to ſay/brennyng/cauſeth euermore thycnes in yͤ vryne/by reaſon of rollyng and walmyng of the blode about in the veynes of yͤ body. Alſo yͤ.iiii.reaſō of mortificaciō yͤ vryn is thyke/ bycauſe yͤ frigidite clūpreth it ⁊ cruddyth it togyder. ¶ Alſo in purgaciō of humours melācolye

Cōgelacyō of blode.

iiii. maner chaungyng of humors.

The.v.maner.

Noble membres of the body.

ſyxt cauſe.

Mlācolia.

ii. reaſon.

iii.reaſon.

cōſumpcyō of humors

iiii. reaſon

the vryne is thyckē/by reaſon of the terreſtre/yͭ is to ſay/yͤ ertheties of melācolye/is myxte and menged with the vryne And for theſe reaſons blacke coloure in vryne ſheweth hym with a thycke/or a thyckeſſh body Neuertheles Per accidens. that is to ſaye/cauſes chaunges that befalleth/may blacke colours in vryne ſhewe with a thynne body And that befalleth whan mater naroweth and ſtrayteth the wayes of the vryne And thā paſſeth and ſcapeth ther away partyes that be ſmall & ſubtyll/as powder or duſt/whiche ſmall ſuptyle partyes/in as moche as they are blacke/they cauſe blacknes in the vryne/and alſo in as moche as they be thycke/they thycke the vryne/leſſe than half thycke. ¶ Than vnderſtande for a rewle/that blacke vryn moche in quantyte/and with a body inequale/ſheweth bredyng of a Febre quarteyne whiche Febre quarteyne is cauſed thogherceſſe of mixtion of melācolye with a humour ouergoyng hym/that is to ſay/yͤ vryne. Whan it is moche in quantyte/it ſheweth purgacyon of yͤ mater of Melancolye/and waſtyng of the ſekeneſſe/that is for to ſay/it is token that kynd is myghty in hym ſelfe/for to mayſtre that euyll diſtemperaunſe/of that humour and purge hym ſelfe therof/for bycauſe of purgacyon of the mater of yͤ maladye and menyſſhyng of the ſekeneſſe/the vryne ought to multyply/that is to ſay/be moche in quātyte. ¶ *Materia morbi.* the mater of the ſekeneſſes/euermore is that humour that cauſeth the maladye ¶ Alſo whan that the vryne is thycke inequal it ſheweth euermore in euery maner vryne turbacyon and diſtemperaūſe of the humours in the body And alſo in ſuche partyes of yͤ vryne/as thou ſeyſt moſt thycknes and moſt trublynes/in the ſame partyes of the body is moſt diſtemperaūſe of the humours And in that place is the body moſt ſekeſt And yf it be ouer all yͤ body/the ſekeneſſe is alſo ouer all the body But take hede that vryne may be ſpyſſe/that is to ſay/thycke in.iii.maner wyſe Sōtyme it is thycke/bycauſe of noble digeſtiō/& that is a noble tokē/for it ſheweth myght in kynd. ¶ Itē ſōtyme the vryne is thycke/bycauſe of largenes of yͤ weyes of the vryn/and yͭ is other whyle/bycauſe of febleneſſe of kynd/& that is pylous/for it is tokē that kynde is not of power in hym ſelf for to with holde/nor for to kepe the humours of the body ¶ Item ſōtyme yͤ vryne is thycke/bycauſe of multitude and dyſtemperaunſe of ſome vnkynde humours in the body But in bothe theſe.ii.laſte poyntes the vryne is more thycke and more dede in colour/thā whan it is thycke/bycauſe of good digeſtyon And as the vryne is equale/or inequale/ſo is the diſtemperaunſe in the body/equale is to ſaye/euen ouer all ylyke Inequall more thycke in owne place than in another. ¶ Item blacke vryne/be it equall/or inequall/and it be with a lytell body/that is to ſaye/lytell in quantyte/that vryne is ſuſpecte/for it is full perylous. ¶ Item vryne moche derke and dyme/and ſwart/moche to blackneſſe warde/ſheweth Mortificacion. ¶ Item this terme Mortificacion/I haue expounde in the fyrſte Chappytre. ¶ Vnderſtande that/whan blacke vryne ſheweth Mortificacion/it is more blacke/than whan it ſheweth whaſtynge of the quarteyne. ¶ And alſo thou muſt vnderſtonde/that whan blacke vryne ſheweth Mortificacion/than was made bloo vryne afore that blacke vryne/

where of a quartein is cauſed.

Mater of yͤ ſekenes.

Of what cauſe commith thycknes i vrine

Equalytas & inequalytas i vryn.

that is for meane the vryne/that was made nyxte afore that blacke vryne/ bycame blacke whiche was bloo afore And in this maner wyſe vnderſtande As ofte as I ſay ſuche vryne/ or ſuche went beforn ſuche/or ſuche ¶ Item vryne blacke and gleteryng lyke a horne/yᵗ is blacke ⁊ ſhynyng/ or moche lyke a rauens fether/or els lyke the face of a man of Ethiope/which bycauſe of ſunne brennyng are blacke in the face/ſheweth aduſtion complet And thā was the vryne grene afore. ¶ Item vryne blacke ⁊ thynne abouen and thycke downewarde ⁊ with a foule ſwarte reſydence in the bothum after that yᵉ vryne hath his kynde reſydence. If it be of a woman it ſheweth purgacyon of hyr floures If ſuche vryne be of a man/it is not fully ſo ſwart/nor the reſydence in the bothū/is not fully ſo blacke/as whan it is of a woman Thā it ſheweth/as I ſayd in the fyrſte rewle waſtyng/of a quartene/or els of a febre/that hath ſome ſpice of a quartene/hauynge no redarge to the quantite of the vryne/as I ſayd. ¶ Vnderſtōde that this terme Reſidence is taken in ii. maner wyſes in Phiſike And as yᵉ myght ſe/in this forſayd rewle Som tyme for kynde reſtyng in the veſſell after it is made As I taught in yᵉ fyrſt boke/the.iii.chapytre And alſo it is taken for euery maner of thyck mater in the vryne that draweth downe to the bothū in the vrynall/that whe call yᵉ dreſtes the grounde ſopes. ¶ Item blacke vryne and fatte abouen/as ſoppes made with oyle/and with an yuell ſauoure at the noſe/hauyng no paſſyon in the bladder/nor in the reynes/yf it be in a acue it ſheweth deth. Fatheneſſe euermore ſheweth wayſtyng and meltynge away of kynde Styncke alſo/ ſheweth rotynge and fordoynge of the kynde ¶ Of fathneſſe and of fetoure/ ſe in yᵉ.iii.boke in theyr propre chapytreſſe. If it hath no ſauour/but as vryn ſholde haue/ther is helpe. If he haue therwith a paſſyon on the reynes/hope there is of mendynge Alſo that vryn that gyueth a fetoure too a mānes noſe fere of or it be put to the noſe/it ſheweth deth. ¶ Vderſtonde by blacke vryne here/not onely that vryn that is blacke ouer all/or blackyſſhe But alſo that vryne that hath in hym/as it were a blacke ſky/a ſwartyſſhe clowde/yᵗ maketh the vryne to ſeme blacke/or blackyſſhe/and alſo for vryne that is rubicunda ⁊ purpure ⁊ inopos ⁊ kyanos That is moche in quantyte/ it ſheweth yᵗ the kynde is of myght and powre to helpe hym ſelf And for to purga yᵉ mater of the ſekeneſſes And pryncypally the vryne ſhewe hym moche *in die cretica* in the day of cretycacion/what is *materia morbi.* mater of the ſekeneſſe. I haue ſayd whan the clowde is honyng in the myddes/it ſheweth *matetia morbi* is obediaunt too kynde/ and that the ſykenſſes is made able and dyſpoſed for too be ouercomen ⁊ ouer mayſtred by kynde. ¶ what is an acue I ſayd/you may more therof ſe wher I ſpeke of febre. Iſaak techeth/yᵗ good tokeneſſe ia ſeke ben theſe Myghtnes in kynde And that is the nobleſt ſygne of requyryng of the ſekeneſſe/that may be in a ſeke man Good mynde/reſonable ſlepe/ appetyte to ſome meate/or fode not ouerſtraygth breth/ſmellyng of noſe ⁊ namely of ſtynckynge thynge/lyghtneſſe in the body/that is to ſaye/yf he maye ſtere and by wylde hym ſelfe/and torne hym ſelfe Good coloure in the face/ in lyppes/in the noſe/and about the temples. Egeſtyon yf it be vpon yᵉ quan-

Reſydẽs in vryne.

What is black vryn

Good tokis in a ſyke man.

tyte of his indegeſtyon/⁊ not blacke in colour/nor ſwarte/but more toward citrine in coloure/and yf it ſtyncke foule Egeſtyon is ſhytynge/ Ingeſtyon is etyng And digeſtyon is defyyng/as this verſe ſayd *Qui bene digerit Ingerit Egerit eſt bene ſanus.* anglice/he that well eteth defyeth and ſhyteth he is hole whether he goo or ſytte/ſwete ouer all the body hote/or colde But better is hote or els hote ſwete in the hede alone But colde ſwete in the hede alone is perylous As Iſaak techyth in yͤ.iiii.chapytre de febribus. If he fele in hym ſelfe any mendment/after the ſwete/or els that the febris abate and ſwage therwith/than it is good tokyn. ¶ Alſo yf he thyncke his Egeſtyon do hym good/nooble tokne Bledynge at the noſe in die cretico And it be not in exceſſe/but as kynde may goodly ſuffre ⁊ bere And namely yf he fele any mendynge or any lyghtnes in hym ther after. ¶ Spatlyng whyte in colour and hongyng well togyder And yf he may delyuer hym well therof at oones or twyes or thryes at the moſte/it is a good ſygne. ¶ Mala ſigna/euyll toknes in ſykenes be theſe/yf the eyelyddes wer bloo and his noſe lene and ſharpe and thynne and wronge together and the noſe thrylles narow and goon togyder/and the ende of the noſe colde and the brewis falleth/yf his teres of water come out at his eyen agayne his wyll If that one eye ware leſſe than that other If his eyen war holow derke and dymme/ and gaſtely lokynge/ al theſe are tokens of deth. ¶ And take good hede yͭ thogh therbe moo euyl tokens than good in a ſyke man/yet he may recouer/⁊ thogh there apere more good tokens than euyll/yet is ther no ſuernys of amẽdyng For ther is more drede of ſume one euyll ſygne/than helpe in.v.or vi.good ſygnes and ſo contrario And pryncypally in myghtes of kynde. ¶ And therfore thou muſte take hede of the goodneſſe and of the euylneſſe of the ſygnes/ and not onely of the nombre of them. ¶ For Galienus ſayth vpon Ipocras Empidiis That thogh a ſeke body make blacke vryne in the begynnyng of his ſekeneſſe/and after alſo/with dredefull tokens it not withſtandyng he may ſkape it If yͭ the perſon haue myght of kynde. ¶ Item Galienus ſayth/whan fyrſt in the begynnyng of his ſekeneſſe come a blacke vryn.⁊ thogh it laſt ſo many daies and ther come afterwarde a whyte vryne/with a whyte Ipoſtaſis/than yf it be ſo yͭ he haue within hym ſtrenth of kynde it ſheweth leſſyng ⁊ waſtynge of yͤ ſekeneſſes. ¶ Merke well theſe.ii.rewles that Galienus techeth by blak colours as I ſayd in yͤ nyxt rewle afore theſe.ii. ¶ This word Ipoſtaſis is ſomtyme take in ſpecyall/and ſomtyme in generall/ whan it is taken in ſpecyall/it is onely in the grounde and in the bothum of yͤ vryne/⁊ alway whan it is ſo it is properly Ipoſticis. But whan it is in the myddes of the vryne it is properly called Eneormia. Whan it is aboue/that is to ſay/in the ouer partye of the vryne/it is called Nephilus.i.Nubes/a ſkye. And whan it is taken generally/be it in the grounde be it in the myddes be it aboue it is called Ipoſtaſis properly vnproperly / whan it is in the ouer partye of the vryne. But be it properly/or vnproperly it is euermore in the vryne/moſte lyke a coke/a mylie/a clowde/or a ſkye. And vnderſtande that the hyger that Ipoſtaſis holde hym in the vryne / the more ventoſyte it ſheweth in the body

Egeſtyon
Ingeſtyon
Degeſtyon

euyl ſignes
ī a ſeke mā

Galienus.

Ipoſtaſis
is ſomtym
taken ſpecy
all/⁊ ſōty-
me general

¶ Itē dymme vryn lyke ruſte of yrō in a lente febre ſheweth ſtrāgutia. Strāgutia ⁊ other paſſyōs of yͤ bladder.iiii.ca.iiii.V.conditione. A lente febre maketh one lene ⁊ feynte ⁊ feble/and whan one hath it comēly he wandreth therw.

Explicit ſecundum capitulum de nigro colore. Incipit tertium capitulum de liuido colore.

Bloō vryn

BLoo coloure is moſte bytwene whyte coloure and blacke/hauynge ſū what more of blacke coloure than of whyte/by eſtymacyon And therfore all auctours trete therof moſte after blacke coloure/for as moche as it moſte accordeth to black/yͤ body of bloo vryne is naturall whyte Bycauſe of admyxcyon of partyes that ben terreſtre/ that is to ſay erthyſſhe/with other partyes that ben wateryſſhe is the blacknes/ or els yͤ bloones cauſed/for thoſe ꝑties yͭ ben terreſtre naturaly be blackyſſhe/⁊ this is bloo colour in vryne cauſed of blacke colour and whyte coloure But moſte partye all auctours techyth that bloodnes in vryn is cauſed in.v.maner wyſes As bycauſe of ꝑturbacyon of the humours in the body/as it is in yͤ wombe. Fluxe/for in euery flux/fleume by reaſon of his liqupdite/that is to ſay/of his myltyngnes/⁊ his neſſhenes/he mengeth and mydleth hym ſelfe ⁊ by reaſon therof he is euermore pryncyppall medloure and inſtrumente in euery fluxe/and whan he regneth ⁊ floweth aboute in yͤ body/than are yͤ humours all diſtourbled and diſtempered in the body/⁊ in yͤ veynes/and bycauſe therē of is gendred a maner of bloodehede in the vryne/ yͭ is to ſay/a ſwarthneſſe a dymneſſe/ſomdele to blackneſſe warde. ¶ Item.ii.reaſons bycauſe of flux ⁊ humours/as in Rewme In Rewme the humours are dyſtourbleth ⁊ the humours are infecte/yͭ is to ſay/dymmed ⁊ dulled and all dyſmayed And ſo the vryne taketh a maner of bloodneſſe/for as moche as the humours in yͤ body/haue loſt theyr kynde bryghtneſſe/or els haue not all theyr bryghtneſſe/as they ſholde haue kyndely. ¶ Item.iii.reaſon is cauſe of defaute of yͤ.ii.digeſtyon/as it is in Ipoſtaſi. For whan Epar is diſtēpered/by reaſon of frigydyte/the bloode is not depured/nor defyed/nor hathe not his kynd nuryſſhyng as he ſholde haue And therfore the bloode cometh to the veynes and to other membres of the body But take hede for as moche as it hath not his kyndely workyng in Epar/as he ſhold haue hadde/he is not of kynd nor of myght for to nuryſſhe ⁊ fede yͤ mēbres ⁊ the ꝑtyes of the body The mēbres ⁊ the ꝑtyes of the body taketh to them of the blode/all yͭ is able ⁊ cōuenyaūt to them ⁊ anſweryng to theyr kynde/⁊ the remenaūt/reforth ⁊ ſheweth/⁊ ſendeth it agayne to Epar And than for as moche as it is vnpure ⁊ crude ⁊ dymme in coloure/it cauſeth ſuche colour in yͤ vryne/⁊ in this wyſe/is the colde ydropyſye engedred. Who many ſpices of ydropiſye ther be ⁊ which they are. ſe in yͤ.iiii. chappytre de albo colore. Of the hote ydroplſye. ſe in the.x.chappytre.de rufo colore. Itē vnkid hete mēgeth wͭ kynd hete quēchyth ⁊ fordoyth yͤ kynd hete ⁊ draweth out fro yͤ kynd hete thoſe ꝑtyes yͭ be moſt ſuptyle ⁊ ꝑtyes yͭ made yͤ humours light ⁊ bryght/⁊ ſo bycauſe therof yͤ vryn is dimyſſhe ⁊ bloyſſhe/as it fareth by kynde and vnkynde hete in the body of man ⁊ as it doth by fyre ⁊ water/moche fyre quencheth lytell water/and moche water quencheth lytel fyre Ryght ſo it is bytwene kynde hete and vnkynde hete in mannes body.

Bloo vryn is caſed.v. maner wayes.

Generacyō of the fluxe

Generacyō of ydropyſye.

Of yͤ veynes in mãnes body.

The mylke gate.

Ciſamaria

Longaciõ.

arteria magna.

what be arterie.

¶ Underſtande that all the veynes of the body of man begynneth at the lyuer/ as all the ſynewes of the body begynneth at the hede/ in the hatrell behynde In the nether partyes of the lyuer begynneth a veyne/ ⁊ that is called *Vena ramoſa*, the braunche veyne/ and that for dyuers cauſes/ for fro hym ſpredeth all other veynes/ this *Vena ramoſa* is alſo called *Lactea porta* or porta lactis/ mylke gate For it taketh and receyueth fro the ſtomake a mater as whyte as mylke/ whiche whyte mater is called *Ciſamaria* the Ciſamarye be.viii. veynes that be miſeraice/ whiche I ſpake of in the fyrſt boke/ the iii. chapytre. Lactea porta/ is alſo called that ſame reppe yͤ ſame gutte that is called Longacyon/ therin is Iſpyñ ⁊ than it is called ſo/ yͭ is to ſay/ mylke gate For it is moſt whyte of all the guttys in the body/ or els it is called mylke gate/ Per contrarium/ by the contrarye For of mylke is he nought All the fylthe of yͤ wombe goth thorw out hym at yͤ tayle ende Alſo *Lactea porta* is another thyng as I ſayd.i.li.iii.ca. ¶ Item the forſayd braunche veyne is called *Arteria magna*. the grete arterye For as moche as he is the gretyſt of all the arteriis/ and fro hym cometh all other arteriis And alſo bycauſe that by hym pryncypally cometh kynde moyſture and refreſſhynge to all yͤ arteriis. Arteriis proprely be the veynes by the whiche the ſpirituall mēbres draweth to them ayre and there ſpirites by pores of the lunges And therfore Arteriis are as moche for to ſay/ as aertraitie/ or aertrahe/ that is to ſay/ drawyng ayre.

Vene Capillares.

Sophena.

Emorodys

¶ This *Vena ramoſa*. is deuyded in to.v. veynes whiche.v. veynes deuydeth them in to dyuerſſe partyes of the lyuer And one of the.v. veynes gothe to the ryggebone/ and there he deuydeth hym in to a ſtolke/ that are tyed to the ryggebone Of the which I ſpake in the fyrſt boke the.ii.ca. Then of theſe veynes *Capillares*. cometh oute one that is called Kilis the Kyle And it is ſayd of this worde of grewe Kilos.i.ſuccus iuſe For that veyne Capplares that are tyed to yͤ rygge bone bereth the Iuſe/ yͭ is to ſay/ the vryne fro the lyuer in to the reynes as I ſayd in.i.libro.ii.ca. Thã fro him ſpredeth meny veynes about in yͤ lemes in dyuers partyes of the hyppes to yͤ thyes leggis fete and toes of the which one goth in to the fote vnder the knokyll And ther on is good bledyng agayne ſekeneſſe of the reynes ⁊ of the bladder/ ⁊ the matryce ⁊ agayne apoſtmes and bocches And it is called *Sophina*/ the Sopheyne. ¶ Alſo fro *Vena Ramoſa*. cometh veynes that are called Urichides/ or els vrichides pori Of whiche I ſayd primo.li.ii.ca. Alſo fro *Vena ramoſa*. cometh certayne veynes that are called Emoroide/ or Emoroides/ of this Ema/ or Emac/ that is to ſaye/ ſanguis blode And of this worde Rois/ that is to ſay / fluxus the fluxe For by the veynes and in the veynes may men haue the flux of bloode with ſharpe ⁊ huge peyne that is called in englyſſhe/ the Emoroides/ this terme Emoroydes Emoroyde are taken both for the veynes/ and the ſekeneſſe alſo. ¶ Underſtonde yͭ men haue theyr purgacyon by the Emoroydes/ as women by theyr floures/ And howe many ſpyces be there of. Se in the thyrde boke xviii. Chapytre

Vena concaua.

¶ Item fro *Vena Ramoſa*. cometh many ſmall veynes/ yͭ is to ſay/ wondre ſmall. veynes/ ⁊ cometh all to one in to the backe of yͤ lyuer/ ⁊ that is called *Vena concaua* the holowe veyne For he is whyte ⁊ holowe/ ⁊ he is anone deuyded in to ii.braunches and that one braunche/as Galtene ſayd goth vp to the myddes of Diafragma/and entreth in to the lefte ſyde of the hert/⁊ of that ateriis cometh all the other ateriis and veynes that goth vpwarde in the body to yͤ throte/the necke/the hede/the armes/handes and fyngers of Diafragma/ſe in the.vii.chapytre. *De colorc Karopos.* Than by this arteriis/this braũche yͭ cometh vp thus to the herte/is yͤ herte tyed ⁊ knytte to yͤ lungis/by yͤ whiche the hert is ayred ⁊ refreſſhed/yͭ is to ſay coled ⁊ tẽpered ⁊ this Aterie/thus at yͤ hert is called *Adortus* adort. *Adortus* that is to ſay *ad cor ortus.* anglice ſpringing at yͤ herte ⁊ Fro hym cometh all other Ateriis that goth vpwarde in to the body For at the hert he deuideth hym in.ii.braũches One goth fro the lũgis and fro the lungis forth to yͤ ryght hande/not euen ſtreyght but croked The ſeconde braunche goth euen ſtryght to the left hande And that is the reaſon whye it is more certayne to Iudge by the pulſe of the left werſt/than by the ryght werſt That veyne that cometh fro the lungis too the ryght hande As I ſayde whan he cometh to the ryght ſhulder/there he is deuyded lyke a croketh forke And his owne braunche goth to the hede And the other to yͤ ryght ſyde/as I ſayd And that is called *Vena Cephalica.* the hede veyne.

Aterjis.

Whey the pulſe of the lyfte wreſt is more certayne than the ryghte wreſt.

¶ Bledyng in that veyne is helpynge agayne the Cephalargye/that is to ſay/ſekeneſſes in the hede And alſo agayne the fallyng euyll And paſſyons of the eyen and bolnyng of the eyen/and bloode fallyng in to the eyen Cephalargea is taken for euery maner malady in the hede comynge fro the inner partes/and ſuche other

The hede veyne.

¶ Under Vena Cephalica/lyeth another veyne that is called mediana/the mydde veyne/blood latyng in this veyne is agayne *Diſma & Aſma Octomia & Peripulmonia.* And pryncypally agayne all paſſyons of the ſpyrytuall membres.

Mediana.

¶ Ryght vnder this veyne/yͭ is to ſaye/vnder yͤ mydde veyne/is another veyne that is called *Vena Epatica.* the lyuer veyne And alſo it is called *Vena Baſilica.* the baſe vayne/and minucion that is to ſay/blodlaſt on this veyne is pryncypally agayne ſekeneſſe of the ſtomake and agayne pleureſye and agayne ſekeneſſe of the Nutrytyffes/⁊ ſekeneſſes of the lyuer.

Vena baſilica.

¶ Fro vena concaua cometh veynes to the ſtomake/and fro the ſtomake cometh certayne veynes vp by the breſt/and in to the throte/and ſerueth to the voyce And are called Febre/the Febrys *Febra.* is as vibra vi/that is to ſay/wͭ ſtrenght heuynge out wͭ myght/for vpon that the febrys be large ſtroung and myghty ſo is the voyce.

¶ Item vnder the baſe veyne is another veyne that cometh fro the ſplen/and goth to the lyteil fynger And bledynge on ⁊ veyne menyſſhed and fordoth the ſekeneſſe of the ſplen/⁊ moche abateth humours of Melancolye/⁊ moche lyghteth man/and therfore it is called *Vena ſplenatica.* the ſplen veyne And ryght as theſe.iiii.forſayd veynes be in the one arme of mã yͭ is to ſay/yͤ hede veyne/the ſpũall veyne/or els the mydde veyne/the lyuer veyne/and ſplen veyne Ryght ſo it is in that other arme of man/⁊ this forſayd vena ſplenatica cometh in to the lytell fynger/and a lytell aboue the lytell fynger is blode lattynge on that ſame veyne for that ſame ſekeneſſes.

The ſplen veyne.

¶ Item in womẽ is a veyne that is called *Kyncris.* And this begynnyth as all other dooth/and deuydeth hym in to,ii,braũches/that one goth to the lefte ſyde / and that other to the ryght ſyde And eyther ben deuyded in to dyuers braunches/ſome go to the matryce/ beryng with hym blode / to nuryſſhyng and fedyng of the matryce/and alſo for to gendre the floures/and the remenaunte of the braunches goth to the pappes / beryng with hym of the ſame blode/for to make it whyte/and tourne it in to mylke/⁊ to the fode of Chyldre.

the veines of the liuer

¶ And as all veynes begynneth at the lyuer Ryght ſo all ſynewes begynneth at yͤ Cerebre/that is to ſaye/in the brayne of the hede And all the bones of the hede panne .Fyrſt cometh.iii. ſenewes fro the braynes in to the fourmer parte of the hede And anone deuideth hym in to the myddell of the forhede in to.ii.that one goth to the ryght eye/and that other to the left eye/ and eyther of them is called *Opticus.* or els *Vena uiſibilis.* Optyke is the veyne/ or the ſenow of the ſyght/for by them are the ſprytes and the myghtes of yͤ ſyght bare fro the Cerebre to the eyen for to cauſe and gyue ſyght.g

yͤ veines of yͤ ſyght.

¶ That other.ii.ſenowes cometh fro the ſame party of yͤ Cerebre/ but more outward that is to ſay/at the endes of the forhede/and goth to the Erys beryng alſo with hym ſprytes and myght/ for to fourme the heryng And therfore they are called *Neruus audibilis.* the ſenowes of heryng.

ſenowes of heryng.

¶ It is called alſo *Poſticus.* for they begynne behynde and go bacwarde. ¶ Item they are called *Oſſa Petroſa.* ſtone bones/or els *Nerui Petroſi.* ſenowe ſtone/for there hardnes.

ſton bones

¶ Item they are wundre hard by way of kynde/that they may be ſmytten and bere the better ſtroke/and the heryng may be the more better For yͤ more harde and the more ſadde a thyng is/the better it ſowundeth/as a bell doth that is of ſadde matall ſowneth better than yf it were of lede. ¶ Item fro the ſame party of the Cerebre/cometh.ii. veynes to the gryſtell of the noſe And they are called *Nerui odorabilis.* the ſmellyng ſenowes. Other.ii. veynes go to the tongue and they be called *Nerui guſtabiles.* the ſenowes of taſtynge.

Senowes of ſmelling

¶ Other.ii. veynes alſo cometh fro the ſame parte of the Cerebre/of the whiche one of them ryſeth on the ryght parte/and goyth to yͤ ryght ſhulder /and ther he is crochyd And his one ende paſſeth to the ryght hand/and that other to the ryght fote / but not withſtandynge they bothe are deuided in to .v. braunches/and euery of thoſe.v.goth to the.v.fyngres. On the ſame wyſe his felawe that ryſeth on the left half paſſeth to the left ſhulder / and ryght ſo it is crochyd in the left ſhulder and ſo goth forth as to that other doth in yͤ ryght ſhulder And theſe are called *Nerui tangibiles.* the felyng ſenowes For in them and by them and by the braunches as cometh of them/is the touchyng and felyng in man pryncypally in the handis and in the fete

Senowes of taſtyng

¶ And all theſe forſayd ſenowes in mānes body are called *Nerui ſenſibiles.* the ſenowes of wytte ⁊ of felyng For they are as it were the Inſtrumentes of mannes wyttes and felynges/all other ſenowes in man are/ called *Nerui motiui.* ſenowes moeuyng and ſteryng of euery man/ or beeſt that bereth lyfe And ſenowes motyfs begynneth at the Cerebre in the hatryll/that is to ſay/in the hynder parte of the hede/ as the other begynneth beforn/as I ſayd But ſome begynne at the hatrell inmediate. This.ii.termes/mediate ⁊ inmediate.loke in the fyrſt boke.ii. Chapytre. The ſenowes begynneth in the hatrell Inmediate that recheth

Senowes of felyng·

to yͤ nixte place as to yͤ necke Mediate whiche recheth ⁊ ſpꝛedeth to yͤ ferther moſt place of the body/by meane of the *Mica.* the Myke is yͤ mary of yͤ rygge bone/and begynneth in the hyndꝛe partye of the bꝛayne behynde/ ⁊ laſteth downe too the laſte ende of the backe/whyte as mylke/and wꝛapped in.ii. thynne ſkynnes whiche be of yͤ mater. *Piamater & Duramater.* And by theſe.ii. thynne ſkynes is Mica defended and kept / fro the hardnes and hurtyng of the poyntes of yͤ rygge bone. What are *Piamater & Duramater.* it telleth inward vii.chapytre De coloꝛe karopos.

Mica.

The rygge bone is of.xviij.poyntes.vi.be accounted foꝛ the necke/and.xii.foꝛ the backe/theſe.xij.poyntes be called ſpondilia doꝛſi/ the ſpondyls of the backe ſpondyll ⁊ poyntes all is one / than bytwene euery ſpondyl of yͤ backe ryſeth.ii.ſenowes which ſenowes go downe and make the herde And the herde is the ende of the ſonowes Foꝛ in hym is all the ſenewes endes/foꝛ mānes herde as who ſayth is notyng but ſenowes In women theſe.ii.ſenowes go to the ouer mouthe of the matrice And therwith ſomtyme the mouthe of the matrice/ſpereth hym and ſomtyme openeth hym/foꝛ to receyue the ſede and kynde of mānes generacyon.

The rygge bone.

Uirga viri

¶ Item fro the ynner partye of the hede cometh .ii. ſenowes / that goth to the ouer Jawe/ and than fro that to the nether Jawe/and thā refletteh/ yͭ is to ſay/ boweth agayne to the ouer Jawe And this is yͤ reaſon why the nether Jawe moeueth ⁊ the ouer not. ¶ Alſo there come two ſenowes whiche goeth to the tonge and by thē moeueth the fode whan one eteth. ¶ Item other two ſenowes come fro them and go to the lunges / and reflecteth agayne to yͤ tonge. And they are called *Nerui Vocales.* the ſenowes of ſpeche Foꝛ vpon the diſpoſiciō of them is the ſownynge of mānes ſpeche in the tonge Foꝛ ſome of theſe be ouer large And than may he not well ſownde thyſe letter S And this ſenowe is called *Preidius.* the pꝛeyde / oꝛ els the wyſpere Pꝛeidius alſo is he yͭ wyſpeth And it oweth to be wꝛyten Pſi/and ſomtyme theſe ſenowes ende in yͤ myddeſt of the tonge / and than he may not well bꝛynge foꝛth this letter J/and ther by alſo other of theſe ſenowes called *Stancus.* yͤ ſtance/oꝛ els yͤ ſtamerer/ and ſtancus is he that ſtamereth And therof cometh ſtanccare ſtameryng/as pꝛediare is foꝛ to wyſpe

The ſenowes of ſpeche

Stancus.

By theſe foꝛſayd thyngis it ſemeth well yͭ arteriis be veynes/foꝛ euery arterie is a veyne ⁊ not econtrario Foꝛ vena is as moche foꝛ to ſay as viena. the way of bloode Of this woꝛde via a waye And of this woꝛde Ema oꝛ Emag bloode Foꝛ the veynes are the wayes and the places of bloode. Oꝛ els vena is as who ſaye vaema/that is to ſay/ vaſa ſangis yͤ veſſell of blode Foꝛ the blode is contenued in yͤ veynes as lyquour is in a veſſell And therfoꝛe in Phiſike the veynes are called the wayes of bloode.

the veynes be yͤ veſſels of blode.

The foꝛſayd pipes of the lunges are called *Fiſtule pulmonis & Canales pulmonis.* anglice the lunge pypes Pulmo J ſayd is the lunge of a beeſt Se in.vij.chapytre de coloꝛe karopos Fiſtula ⁊ canalis is a pype In theſe pypes of yͤ longis/ bycauſe of euyll humours and ſekeneſſes other whyle gadꝛeth foule mater whiche cauſeth a malady/that is called *Sanſugium.* and ſomtyme it is without yͤ pypes/ and than it cauſed a maladye that is called *Diſma.* And ſomtyme a ſekeneſſe yͭ is called Aſma/and ſomtyme both within and without/and than it cauſeth

Pyppys of yͤ lungys.

Diſma.

a ſekeneſſe that is called Occomia.. All theſe.iiii.maladyes/are ſekeneſſes on
the lungis Than for to knowe theſe.iiii. forſayd ſpices of ſekeneſſes on the
Sanſugiũ lungis. ¶Take hede that ſanſugium/is whan the breth is large inwarde
Diſma. and ſtreyght outwarde. Diſma is whan the breth is ſtryght inwarde/and
Aſma. harde for to perceyue to the mennes herynge. Aſma is whan it is ſtreyghte
outwarde/and eaſy for to here/for whan one hath yͤ Aſme he rotelyth and
rokleth in his brethynge. Occomia is whan it is bothe Diſma and Aſma/ſo
that both Aſmaticus ⁊ Occomicus maketh rotelyng in theyr brethyng/lyke
a noyſe whã one ſmyteth.ii. ſtrawes/yͤ one to yͤ other. Occomicꝰ ſãſugicꝰ ⁊
diſmaticꝰ be they yͭ haue yͤ ſekenes Pulmonicꝭ alſo. But thogh blode in vryn
Gilbertus ſayth. be caused in.v.maners/as I ſayd ⁊ as nygh as al auctours techeth. ¶Neuer
theleſſe Gilbertus ſayth expreſſely/yͭ it is cauſed but one wyſe/as whã.ii. becometh
togyder/of whiche that one is bryght and clere/and that other ſhadowyng
and dymyng ⁊ derkyng If the derkeneſſe of that one be more than
the bryghtneſſe of that other/one is mynyſſhed/that is to ſaye/leſſe bycauſe
of preſence of that other And ſo is cauſed a maner of dymnes/whiche is moſt
towarde bloones. An example he gyueth by a ſtycke/whan it begynnyth to
brenne. Alſo an example by a candell whan one lyghteth it. And alſo by an
example of the Raynbowe/whiche raynbowe is nothyng but a refleccyon of
lyght in a holow clowde I paſſe ouer bycauſe of prolyxyte. ¶And therfore as
he ſayth blodnes in vryne/is a ſhadowyng and a dymyng ouercomynge and
ouergoynge the ſpirituеs/and the kynde hete/and the humours/and ſoo it
cauſeth dymnes and blones/and blacknes be alone in ſignificacion Saue yͤ
Two maner of bloneſſe in vrine. blacke is more perelous than bloo. ¶Item vnderſtande that there is two
maner blones in vryne Somtyme the vryne is bloo/as it were a drafte with
a plumbe of lede/in a papyre/or in a parchymyne leſe And ſuche maner blones
ſheweth mortificacion And ſomtyme it is as it were a maner of dymnes
moche accordynge towarde blacknes/and ſuche maner blones ſheweth ſome
tyme mortificacion/and ſomtyme aduſtyon And this ſhal thou knowe whan
it ſheweth that one/and whan it ſheweth that other. If it be ſo that there apere
in the vryne a maner of grennes/or els yf the vryne afore/that vryn apereth
with a maner a grennes/it ſheweth aduſtyon/yf no grennes mortifi-
Blones in vryne is ſõtyme total ⁊ ſomtyme parcular. cacyon. ¶Item take hede that blones in vryn is ſomtyme totall/and
ſomtyme particular/ If the blones be totall/that is to ſaye/ouer all blo/
it ſheweth one of theſe poyntes/other it ſheweth mortificacion of the blode/
or of the lyuer Or els it ſheweth Mortificacion bothe of the bloode /and
alſo of the lyuer. But whan that one/and whan that other/thus ſhall thou
knowe/late the vryne haue his reſydence And if it ſheweth withoute blooneſſe/
it ſheweth Mortificacion of the bloode/but not of the lyuer If it be ſo
that the kynde vryn after that he hath his kynd reſydēce ſhewe hym blo/it ſheweth
Mortificacion of bothe/that is to ſaye/of the bloode/and of the lyuer
alſo. ¶Item vnderſtande that whan the vryne is but partyculare blo/that
is to ſaye/blo but in owne place there of/ ⁊ that is euermore aboue/that is
to ſaye/in the ouer party of the vryne/or els fro myddes of vpwarde ſheweth

Moꝛtificacion And this is the Philoſophye oꝛ reaſon/foꝛ the ſpūs that be ſent out with the vꝛyne cometh/vmbꝛed/derked/and dymmed/ bycauſe of mynyſſhyng and leſſyng of kynde hete in the body/foꝛ the pꝛoperte ⁊ vertue of kynde hete of yͤ ſpūs are dꝛawen vpward kyndely And therfoꝛe through the woꝛkyng of them/the blones holdeth hym aboue in the vꝛyne And therefoꝛe euery maner blones in the vꝛyne betokeneth Moꝛtificacion/as it befalleth comenly in the *Emitrices.* An Emytryce is as moche foꝛ to ſay as a menged febꝛe And therfoꝛe take hede that ther be.iii.Emytryces The leſſe The moꝛe and the myddell. The leſſe Emytryce is a febꝛe that is compounde of a febꝛe cotidian contynuall/and of a febꝛe tercian interpollyte. ¶ The moꝛe Emytryce is a febꝛe compounde of a febꝛe quartayn cōtynuall/and of a febꝛe tercyan interpolate. ¶ The Myddell Emytryce is compounde of a tercyan contynuall/and of a cotydian interpolate *Febris cotidiana.* A febꝛe Cotydyan/is he that turmenteth euery daye. *Febris continua.* A contynuall febꝛe/is he that turmenteth contynually and ceſſeth neuer/tyll he parte other to lyf/oꝛ to deth. *Febris tertiana.* Is he that turmenteth euery.iii.day/that is to ſay/the fyꝛſt daye of acceſſe is one/the ſeconde is the nyxte day after And.iii.day is that day yͭ he is taken againe And this maner febꝛe tercyan/is called ſimplex tertiana A ſympyll tercyan/foꝛ in a ſymple tercyan he hath but one day reſte bytwen ii.acceſſes/that is to ſay/bytwene.ii.ſeke dayes. ¶ Of the febꝛe tercyan be dyuers ſpices/as *Tertiana uera.* A vere tercyan. *Et tertiana non uera.* A fals tercyan. *Tertiana naturalis, & Tertiana non naturalis. Duplex tertiana & duo Tertiana.* ☞ *Tertiana uera* Is that/that leſteth but.vii.acceſſes/that is to ſaye.vii.paſſyons/ As Ipocras ſheweth *Tertiana non uera.* Leſteth.ix.oꝛ.xi.acceſſes/oꝛ els mo. ¶ Item *Tertiana naturalis.* a duble tercyan is that/that turmenteth euery daye/but ſtronger/ that is to ſaye/moꝛe ſharply fro the.iii.daye/to the.iii.daye Item *Duo tertiana.* hath the fyꝛſt day of interpolacyon/that is to ſay/of ceſſynge bytwene/as a ſympyll tercyan hath but it turmenteth.ii.that is to ſaye/it hath.ii.acceſſes/oꝛ fyttes on the.iii.day. *Febris interpolata.* Oꝛ a febꝛe interpolat/is on.iii.maner wyſe/one is called Simplex interpolata/A ſympyll interpolat/that turmenteth but ones in the day. Bina interpollata/oꝛ duplex interpolata/twyes on the day Trina interpollata/oꝛ triplex interpollata a tryble interpolat hath iii.on the day. Febꝛis quartan The febꝛe quartayne is alſo in many maner wyſe/as ſymplex quartana. Quartana vera Quartana non vera Bina quartana Duplex quartana ⁊ Duo quartana. Febꝛis quartana ſimplex quartana non vera is all one/foꝛ that turmenteth euery daye and.xxiiii.houres longe hauyng two dayes bytwene interpollacyon/as a ſympyll tercyā hath one daye bytwene. Quartana non vera/a fals quartayne is that/that turmenteth moꝛe oꝛ leſſe than.xxiiii.houres. Bina quartana ⁊ duplex quartana is yͭ that turmenteth the.iiii.daye/and the.ii.daye/after the.iiii.daye. Duo quartana a two quartayne hath two acceſſes in the.iiii.daye/as a two tercyan hath two Acceſſes in the thyꝛd day. ¶ Item there is a maner of Febꝛe that is called Epiala. Epiala Is ſayde of this Epi/that is to ſaye/aboue/ And of this woꝛde Algoꝛ colde Foꝛ Epiala Is the colde Febꝛe/he is colde aboue/

Ther be.iii Emetrices

A dayle feuer.

A feuer tercyan.

Terciana vera Terciana non vera Terciana Naturalis.

Duo terciana:

Feuer iterpolate.

A feuer quartayn.

Wherof is a colde feuer cauſed.

withoute the body/and hote within the body And this Feuer is cauſed all waye of flewme and Melancolye gros and corrupte/and gadred in the ſtomake For whan euell humours be gadred in to fylth and corrupcion in yͤ ſtomake/than there is reſolueth fro them/that is to ſaye/there cometh of them a maner fumoſyte/that greueth and diſtempereth the herte/ and ſo is there cauſed an vnkynde hete within the body And than ſome of that fumoſyte ſmyteth out and breſteth out to the vtter places of the body/and there it dyffundeth and dyſperleth the flewme vitre/that is vnder the ſkynne whiche cauſeth colde/and ſo are the vtter partyes of the body colde.

Febris lipparia.

¶ There is another feuer that is called Lipparia yͤ hote Feuer/ but not that/that whe call the brennyng feuer. This Lipparia is cauſed of colre corrupte vnder yͤ ſkynne/wherof is reſolued a fume/whiche cometh to the herte And ther cauſeth a diſtemperanſe of hete And than that colre that is ſo diſtemperd/ diffūdeth and dylateth hym by the vtter partyes of the body/and cauſeth vnkynde hete in them/that is to ſay/in thos partyes And thā ſome of that fume is drawen inwarde in to the inner partyes of the body/ and there he diffundyth the flewme viter that he fyndeth there ⁊ bycauſe of diffuſyon ⁊ diſperſynge of that flewme is cauſed a vnkynde colde in yͤ Inner patyes of the body. And this two feuers/that is to ſay/Epiala ⁊ Lipparia/are feuers interpolat.

¶ Item there is a feuer that is called Effumeria Effumeryn. And this is the moſte lyght and eaſy feuer that is For the ſame daye that he cometh yͤ ſame day he goth And therfore it beryth the name of a worme that is called Effumeria/ the whiche worme the ſame daye it gendreth/ the ſame daye it dyeth. Some ſaye it is ſayde of this worde of grew Effumeren/that is to ſay ſymple and ſuptyle. For this feuer is of a mater/that is ſympyll and ſubtyll that is to ſay of the ſpūs For the ſprytes be but a lytell faynted and ſaded therwith/and ſo anone it paſſeth a way.

Feuer cotidie.

¶ Feuer contynuall cometh of corrupte flewme in the veſſelles of the blode. ¶ what are the veſſelles of bloode I haue ſayd And this feuer is knowen by contynual heth in the hede/⁊ that hete is fyrſt ſoft And alſo it is knowen by ſtraynyng togyder of the browis/ Alſo by redneſſe of the eyen/⁊ bloyng in the face/⁊ his coloure is lyke aſſhes and he ſaueryt nothyng in the mowthe/his bely is bloene/and alſo it is knowen by aſtonyng and mayſyng of his mynde and of his wyttes For grete aſtonyng in the feuer/is vere token that flewme is cauſe there of If he ſpeke moche in the feuer/it is token that colre is cauſe therof If he be ſtyll in that feuer/it is cauſe of Melācolye.

Feuer terciane.

¶ Febres tertiana Is cauſed of corrupt colre in the veſſels/and that thou mayſt know by grete aych in the hede/by moche wakyng/and daſyng in the eyen/and by empty brayne/and rede eyen/and now here/and now there drye mowth/and namely in the palate/black tonge bycauſe of brennyng of vnkynde hete/and alſo bycauſe of quakyng of yͤ hert

Feuer quartayne.

Febris quartana. cometh of corrupt melācolye in yͤ veſſels/⁊ this is comenly yͤ maner therof. In yͤ fyrſt begynnyng yͤ lyppes wareth dede/⁊ whan/ than cometh a maner ſtyfnes ⁊ ſtarknes/after yͭ cometh grete colde/after yͤ quakyng ⁊ reſyng as the body ſhulde all to breſt/and at yͤ leſt cometh a ſoft hete with lytell ſweth or none. ¶ And take this for a rewle/ that there oweth no medycyne to be gyuen in the quartayne before .vii. acceſſes And there oweth no ſtronge medycyn to be gyuen to hym ẏ hayth the feuer quartayne. ¶ Thã vnderſtonde ẏ vryn bloo with a lytell body/ ⁊ wͭ a maner of fathnes aboue lyke grece/ or oyle/ ⁊ with a trublynes/ it ſheweth a wõbe fluxe/ or els a fluxe of the Emoraides ſaye in wõbe flux the vryn is more bloyſſhe. ¶ Understãde here that wher as I ſpeke of blones I ſpake of all maner of derknes ⁊ dymnes moſte accordyng toward blones/ as I ſayde in this forſayde chapytre. That the vryne is bloo/ is bycauſe that in euery wõbe. Fluxe the humours in the body are diſtempred and diſtourbled and renneth ⁊ hurleth togyder in ẏ veſſelles/ ẏ is to ſay/ in the veynes in the body medlyng the flewme and the other humours togyder For flewme is alway pryncypall humoure and inſtrumẽt of ẏ fluxe And ſo vnder hym all they cauſe ⁊ gender vnkynd colours in ẏ vryn. Whye the vryne is lytell/ is bycauſe that all the moyſtours in the body renneth and ſweteth in to the guttes Whye the vryne is grecye and fatte/ it ſheweth that the myght of kynde melteth and wayſteth awaye. Whye it is thyckyſſhe and trublyſſhe/ is bycauſe that the humours in the body are all diſtempred and diſtourbled And that all ẏ Terreſtres and Aquoſytes of the humours in the body be myxte together/ and ſoo is thyckeneſſes cauſed.

Wherof is ẏ flux of ẏ wombe cauſed.

¶ Item vryne wondre lytell in quantyte/ and bloo/ and fatte aboue ſheweth deth And namely/ yf there come an Agwe vpon hym therwith/ whã it is wonder lytell/ it ſheweth that Meatus of the vryne/ that is to ſay/ the wayes of the vryne/ are letted and ſtopeth/ ſoo that the vryne maye not haue his full cours oute as he ſholde haue. Whye the vryne is bloo/ Is bycauſe that the humours and the kynde hete is nyght conſumpt/ ẏ is to ſay/ wayſted and fordon/ as it befalleth in the Etyke. Whye it is fatte/ I ſayd in ẏ nyxte rewle afore. ¶ Item vryne lytell and bloo/ and oftentymes made/ that is to ſaye/ now adryll and now adryll/ ſheweth the ſtranguria. ¶ Stanguria I haue ſayd/ in the fyrſte boke/ the ſeconde Chapytre. Stranguria is cauſed through opplacyon/ that is to ſaye/ ſtoppyng of the necke/ of the bladder or of the ſtone/ or of ſome other of the humours that be vnkynde humours/ or els of ſtoppyng/ that is to ſaye/ through ſtoppyng of ſome Apoſtume bredyng ther aboute/ by all theſe .iiii. cauſes may ſuperfluytes of materes/ that is to ſay/ of euell humours with holde and let the vryne/ and for ſuche cauſes are other whyle the ſpyrytes and the kynde hete dymhed/ and derked/ and enfecte/ and febled and ſoo is bloones/ other whyle cauſed in vryne/ and namely in the Strangurie.

Wherof is ẏ ſtranguria

¶ Item vryne lytell and bloo and with ſmall graynes about in the body of the vryn/ and yf the blooneſſe be but partyculare aboue As I ſayd afore/ it ſheweth Malum ſpirituale As Ptiſica/ or Ethica/ or Paſſio Pulmonica. ¶ But the ſame maner vryne with totall bloones that is too ſaye/ bloo through oute/ It ſheweth Pleureſis/ or Paſſio Epapatyca/ or Catarrus Or Paſſyon on the matryce/ that is too ſaye/ ſekeneſſe of the mother/ as is aforſayde and nowe for too knowe well theſe two forſayde rewles. ¶ Malum ſpirituale. Anglice/ ſekeneſſe of the Spirytuall

Spirituall mēbres.

membres. The ſpyrytuall membres are Cor Pulmo Diafragma Trachearteria/ ⁊ Epiglotum. All theſe be expounde in the chapytre De colore karopos And whey they are called membres ſpirituall es/ is by reaſon of the ſpryte/ that is to ſay/ of brethyng and drawyng of the wynde For in theſe membres that is to ſay/ the hert/ the lunges/ the mydrede/ the trachiarterie/ and the Epiglote is drawyng of wynde and brethyng and meuyng of the lyfe. Liuiditas particularis ⁊ Liuiditas totalis Is expounde in this ſame chapytre.

Ptiſike.

weſting of the lungis

¶ Pthiſica/ is a ſekeneſſe that is called the Ptyſike Ptiſicus is he that hath the Ptiſike This terme Ptiſica/ or Ptiſis is alone to ſay/ it is oftē tyme take proprely/ and oftē tyme vnproprely. Ptiſica proprely is not but vlceracio pulmonis. Vlceracyon/ is to ſaye/ waſtynge and blemyſſhynge of yͤ lūges vnproprely/ or els vnlargely it is taken for conſūpcyon of all the body And as the coment/ that is to ſay/ the expoſitours ſayth vpon Ipocras Aforiſmis the .v. partycle Pthiſica is proprely ⁊ pryncypally bytwene the .xviii. yere and the .xix. ⁊ they yͭ be take therwith/ before the .xxv. yere/ they ſkape not comenly the .xxv. yere and yf they doo/ they leue not longe after And they yͭ be diſpoſed to the Ptiſike/ they haue longe bodyes and ſklender ſmal legges longe and ſmall neckes/ and ſmall and ſtreyght breſtes.

what men be apte to haue yͤ pthiſike.

¶ And Auicen ſayth One reaſon is for ſuche folke eate moche and diffyeth lytell and euyll/ wherfore the veynes be replete/ that is to ſay/ fulfylied with corrupte blode/ for feble digeſtyon cauſeth corrupt blode/ and through defaute of good blode/ yͤ mēbres of yͤ body may not haue theyr kynde noryſſhyng/ nor fedyng as they ſholde haue And than begynneth theyr kynde hete to wayſte and vanyſſhe away And whye rather in that age than in other age/ this as he ſayth is yͤ reaſon/ for in that age and in theſe yeres/ the blode is more plenteous/ and more haboundaunt in them/ than in any other yeres And in thoys yeres yonge men getheth theyr ſtrength And aſſaye them to doo many thynges/ that gendreth and gadreth corrupcyon of blode/ and enpayryng and waſtyng of kynde and dryyng of kynde And forthermore/ ſayth the cōmentours vpon yͤ ſame/ that hath the Pthiſike If it be ſo/ that yf his ſpatle be layed on a hote cole of fyre/ or in the coles/ and yf it haue a ſtynchynge ſauoure/ it ſheweth corrupcyon and wayſtyng of kynd.

¶ And yf it be ſo that he mowte therwith that is to ſay/ yf his here fall/ it ſignifieth deth For ſtyncke of ſpatle betokeneth euermore wayſtynge and mynyſſhynge of kynde and fallyng of here/ betokeneth myſlykyng and faylyng of kynde/ whiche kynde ſholde come fro the lyuer/ this ſayth he.

Experimētū ptiſis.

¶ Than yf thou wyll knowe of hym/ that hath the Pthiſike/ whether he ſhall longe leue/ or not. Thake this for a certayne experyment/ and a certayne rewle/ cauſe hym to ſpytte in a dyſſh full of water ⁊ yf it houe/ it is a token yͭ he ſhall longe leue/ or els ſkape therwith For yͭ ſheweth there is myght of kynde in the lyuer of that man Neuertheleſſe/ he may not be made al hole therof/ for he that is roted in pthiſike he may not be holpē/ for he is vncurable.

¶ Item take this for a rewle alſo yͭ who ſo haue yͤ pthiſike ⁊ he ſched his here of yͤ hede/ ⁊ therwͭ come vpō hym a diarie or diſtētarie/ ther is not but deth. Diaria .i. ſīplex fluxus ventris anglice is a wombe

Diſſeteria.

Spetynge of blode

fluxe without any other payne or ſekeneſſe *Diſſenteria eſt fluxus uentris cum coroſione inteſtinorum & eſt egeſtio ſanguinis.* A diſſenterie is a wombe fluxe/with payne of fretynge and gnayng in the wombe and in the guttes and with Egeſtyō of blode. Egeſtyon is afore in yͤ ſecōde chapytre. Itē whan one ſpytteth blode/and it be not of bryſſoure/as Phiſicians ſayth/it cometh of the lunges/and other wyle thogh it be of bryſoure/it may come of the lunges as well/as of other partyes of the body.

Ethica.

¶ Item Ethica/or Ethiſis is a ſpyche of the Pthiſike yͭ is called the Ethicke And Ethicus is he that hath the Ethicke. *Ethica.* Is proprely conſumpcion of all the body And the ſame is Pthiſis/whan it is taken proprely as I ſayd before So that Ethica proprely/and Pthiſica vnpprely are alon And therfore this is a good argument/this man is Pthiſicus vnpprely/as I ſayd fore to ſpeke/ergo this man is Ethicus proprely/& ergo Ethicus proprely Pthiſicus vnproprely For Ethicis or Ethica is no more for to ſaye but a ſoſt febre wayſtyng all the body And it is ſayd of this worde in grew Ethis/yͭ is to ſai/dwellyng/or els rooting For after yͭ it maketh ones a dwellyng a whyle in the body/he rooteth in hī ſelfe/& goth no more away And this is cauſed through defawte of mēbres of yͤ body/in takyng her immutacion/that is to ſay/chaungyng/for whan they take theyr chaungynge it is longe or they leue it And oftentyme Ethiſis is cauſed of paſſyō of yͤ ſoule as longe wrath/longe and moche beſynes/and long and grete ſtudye & kare and of ſuche other poyntes And moſte it cometh through paſſyon of the body/as of long trauayle/long ſekeneſſes/moche faſtyng/moche wakyng/contynuall ſtudye/haſty etynge/and euyll dyſſyynge Alſo it is cauſed ſomtyme of complexion hote and drye/vſynge potacyons that be hote and drye in cōplexione Alſo of moche lycherye/and pryncypall yf he haue not his dyete after his kynde cōplexion aſketh and ſuche other poyntes.

Generacyō of febre Ethike.

Signes of yͤ Ethike.

¶ And theſe be the vere tokens of diſpoſicyon to the Ethicke/is vnkynde hete in the handes & namely in paumes of the handes/fyrſt it is lytell and ſo more and more by proceſſe of tyme/and alſo the heth is grete in the ſooles of the fete.

¶ And this hete in the handes and in the feete is cauſed through hote famoſites that come of the ſpūalles/bycauſe of vexacion/that is to ſay/of trauaylynge that they haue and ſuffre by reaſon of diſtemperaunſe/of vnkynde hete.

¶ And theſe hote famoſites ſmyteth oute and breſteth aboute and enflawmeth dyuerſe partyes of yͤ body/ſo rudynes is cauſed in yͤ chekis by yͤ ſame reaſon/& angwyſſhe in the left ſyde For that partye of the body is nere to the ſpūalles and namely to the herte For the herte lyeth in the left parte of man/and is pryncypall of the ſpūalles For by cauſe of hete and drynes/that the ſpūalles hayth through vnkynde hete/as I ſayd ryght nowe/the membres and partyes that be next to hym/that is to ſaye/nygh hym are ſmyten and aſtoned and diſtempred/wher through be cauſed dyuers choughes/that is to ſay/ſom tyme drye and ſomtyme moyſte drye cough/bycauſe of ſiccite of the ſpūalles that cometh/as I ſayd *Tuſſis humida.* Moyſte chough/bycauſe of ſupfluytes of mater that are contened in ſpiritualles

Drye cough

Moyſte cough.

Lennes of body.

¶ And lennes of body is cauſed of vnkynde heyth ſmyte/and dyſpertled aboute in the membres of the body

within diſſoluynge the kynde humours in the body / and conſumynge the
ſpirituales And take good hede that thogh this vnkynde hete be moche in yͤ
body Neuertheleſſe comynly in this ſekenes/it is but lytel/oꝛ els nothyng to
his thynckyng Foꝛ comynly they that are diſpoſed moſt ther to/ they are di-
ſpoſed to ſo moche colde/that they fele but lytell of that hete/as in ſomer and
yet may they comynly/woꝛſe ſuffre grete hete than other folke But neuerthe
leſſe they ſuffre grete ſtretnes and dꝛynes at the bꝛeſte. ¶ Company of womē
ther be.iii. diſtroyth hym moſte. ¶ And vnderſtonde that there be.iii.ſpices/ yͭ is to ſaye
ſpices of e- dyuers kyndes of Ethicke ¶ The fyꝛſte ſpice of yͤ Ethicke thou mayſt knowe
thike. by dꝛynes of the body/and by vnkynd hete/foꝛ alway it is ſomdele moꝛe thā
kynde hete is/and by vnkynde hete in the handes and in the feetes/and by
The fyꝛſte the polces/whan they are diſtēpereth/ſomtyme moꝛe and ſomtyme leſſe/and
ſpice. by moche thyꝛſte/and namely yf moche thyꝛſt ouergoo hym befoꝛe mete thā
after/and his vꝛyne is hygh Citrine colour and longe laſtyng ſo/and yf ther
The ſecōde be reed grauell in the bothum. ¶ Than.ii.ſpice of the Ethike/is knowen
ſpice. by grete exceſſe of hete in the body Foꝛ the body is moꝛe trauayled with exceſſe
of hete in the.ii.ſpice/than in the fyꝛſt ſpice And by lenes and appayꝛynge ⁊
myſlykyng and waſtyng and dewynge of the body as it is in the fyꝛſt ſpice
But moꝛe alway in the ſeconde/alſo by thyꝛſt/alſo yf he be moꝛe hote after
mete/than afoꝛe/that is to ſay in exceſſe/but of reaſon/ euery man is moꝛe
hote after mete than afoꝛe/and yf his vꝛyne be redyſſhe and longe tyme la-
The thyꝛd ſtynge ſo/and with moche grauell in the bothum. ¶ Item the.iii.ſpice of the
ſpice. Ethike/his body is moche feblyſſhed/and conſumpt / and pyned awaye As
Auicen ſayth/that yf one lyfte vp his ſkyn it goth not downe agayne playne
but yf it be put downe agayne playne with a hand And alſo he peyneth as
wel afoꝛe mete as after. ¶ The fyꝛſt ſpice is curable The ſeconde is nerhand
deſeaſes of incurable The thyꝛde is vncurable. *Paſſio pulmonica.* is conuertyble with theſe
yͤ lunges. ii.termes *Pulmonia & Peripulmonia.* the vꝛyne may be bloo in.iii.maners Somty
me bycauſe of compꝛeſſyon And ſomtyme bycauſe of conſumpcyon/⁊ meltyng
away of the lunges. ¶ If the vꝛyn in Pulmonia be bloo/it is bycauſe of re-
plecyon/than he feleth payne and heueneſſe and ake/as it were a peyce about
the ſpūales / and that is felt moſte on the left halfe ¶ If it be cauſe of com-
pꝛeſſyon/as whan the lunges be ouer layde ouer walmynge/oꝛ cruddeth/oꝛ
ſhoneth with ſome other membꝛes/as with the Stomake/oꝛ wͭ the Splen/
oꝛ els with the Matryce And whan it is ſo he may knowe it by felyng both
of that membꝛe that pꝛeſſeth and of that mēbꝛe yͭ is pꝛeſſeth ¶ If it be cauſe
of meltyng and wayſtyng and conſumynge of the lunges / than there ſhe-
weth many ſmall greynes in the vꝛyne/with a cercle Frothy and wannyſſh
and bloyſſhe/⁊ that is full perylous vꝛyne And whan it is ſo he feleth huge
payne on his ſpūales Foꝛ thā the lunges are conſūpt/⁊ his ſubſtaunce falleth
and dꝛoppeth and deweth all awaye / and paſſeth foꝛth by the lyuer And ſo
foꝛth by Venas Capillares in to the bladder/and enfecteth the vꝛyn. Vene
Capillares is afoꝛe ſayd in the fyꝛſt boke/the ſeconde chapytre. *Pleureſis.* is a
ſekenes with ſharpe ache and ſtrong payne vnder the rybbes/⁊ ther with is

comynly a feuer and ſomtyme ſpittyng of blode/ſhoꝛtly foꝛ to ſpeke Pleureſis is apoſtume on the rybbes as I ſayd/of theſe .ii. woꝛdes Pleura ⁊ Pleuris ⁊ Coſta herere to cleue and hange / Pleura ⁊ Pleuris ⁊ Coſta ar all one ſaue that Pleura ⁊ Pleuris is the rybbe of man And Coſta bothe the rybbes of man and alſo of beſtes Herere is to cleue to/foꝛ both in Pleuriſis and alſo in Pulmonea is grete colleccyon of ſupfluites of wyle coꝛrupt maters/ ouercomyng / ouercchekyng the ſpercytualles / whiche colleccyon when the kynde noꝛ the kynde hete is not of myght foꝛ to defye it noꝛ foꝛ to deueyde/noꝛ caſt it all awaye/it gadꝛeth in to a mater contagious/that is to ſaye/venemous And ſo that contagious mater gadꝛeth in to Apoſtume/ that is to ſaye/bꝛedeth in to Apoſtume Somtyme on the lunges And ſomtyme on the rybbes clamyng and cleuyng therto/ whā it is on the rybbes it is called Pleureſis/ oꝛ Pleureſia/oꝛ Pleumonia/oꝛ Peripleumonia/oꝛ els Pleurea ⁊ pleuris/al is one. ¶ And whā it is on lunges/it is called Pulmonia/oꝛ Pipulmonia/as I ſayde afoꝛe. Et vnderſtonde theſe termes Pleureſis ⁊ Pipleureſis Pleure ⁊ Pipleurea/Pleureſia/⁊ Peripleureſis Pleure/⁊ Peripleurea/⁊ Peripleureſia Pleumonia/to be on the rybbes/ryght as I ſayde afoꝛe of Pulmonia/ oꝛ Peripulmonia/to be of the lunges. Se moꝛe of this mater in the chappytre de rufo coloꝛe. And in the chappytre/de Inopos ⁊ kyanos. Than the foꝛſayd vyle mater paſſeth foꝛth by vena concaua/of whiche it is ſaid in the .vii. chapytre/de karopos to the lyuer/and there enfecteth/⁊ inuenymeth the blode For in the lyuer is the pꝛyncypall ſee and place of the bloode And after that in the veynes/and there it coꝛrumpeth and hurtyth the ſpūs/and ſo bycauſe of enfeccyon of both ſpūs/and alſo of the blode is blones cauſed in ẏ vꝛyne Epatica paſſio/is a ſekeneſſe on the lyuer/whiche paſſyon maye be cauſed on .iii. maner wyſe. One bycauſe of feblenes of the lyuer/that is to ſaye/whan it is colde byten Oꝛ bycauſe of Opilacion/ that is to ſaye/ſtoppyng Oꝛ els bycauſe of reflection of the lyuer. ¶ Than yf the vꝛyne appere bloyſſhe with a maner of whythnes/it ſheweth that the lyuer is colde byten/and bycauſe therof the lyuer is feble and vnmyghty/ of whiche feblenes and vnmyghtyneſſe are euyl humours and euyll fumoſites in poynte foꝛ to gether and gender in the Ipicondrijs And thus it is comenly in the colde Idꝛopiſy. ¶ Of the colde Idꝛopiſy and of his ſpices/ſe in the chapitre De albo coloꝛe. ¶ Ipicondꝛia/the Ipycondꝛies/be the places vnder the lyuer/whan they be diſtēpꝛed/thā is ẏ vꝛyne menely thycke/⁊ hygh in colours. If the vꝛyn be replete/than the vꝛyne is thyckyſſhe and bloyſſhe with a dymnes and with ache and payne in the ryght Ipicōdꝛie. Catarrus As Auctours of Phiſike techith Is a comen flulxe of a member that goth fro one member to another And Catarrus is ſayd of this woꝛde Catha/that is to ſay/comune comen/and of this woꝛde Rois/that is to ſay/fluxus a fluxe/oꝛ a rennyng out/as who ſaith Catarrus is a comen fluxe And vnderſtōde that Catarrus is pꝛopꝛely a rewme/in the hede onely/as whan it is a aboue in the hede/as in ẏ bꝛayne /foꝛ whan it is taken with colde And ſmyten to the fourmer party of the hede it cometh out at ẏ noſe. ¶ But Rewme is generaly euery maner flux of humours

Pluresis.

Generacyons of pleureſis ⁊ pulmonia.

The lyuer is the plaſe of blode.

Sekeneſſe of ẏ lyuer.

Ipicōdꝛia.

Catarrus.

Rewma.

The reume in the hede

fro the hede to the nether partyes of the body/as to the eyen/to the noſe/the chekes/ yͤ Jawes/the throte/and to the breſt If it paſſe to euery partyes of the hede/that is to ſay/yf it come to the gōmes/or to yͤ chekys/or to yͤ throte/ it is not Catarrus/but it is Rewma properly For Catarrus is no more for to ſay/but Capitarrus/or Capiterius/yͭ is to ſay/flewme flowyng rennyng aboue in the hede

yͤ differens betwene catarrū ⁊ rupiam.

For it is but onely in the hede that we calle in englyſſhe yͤ ſnyke/as Rupia is the poſe And vnderſtonde yͭ there is ſome dele deference bytwene Catarrus ⁊ Rupia yͤ ſnyke ⁊ poſe/for in Catarro one neſeth among but in Rupia it is ſo ſtrong yͭ he may not neſe for payn Reuma is ſayd of this worde Rois/⁊ of this worde manacio. anglice ſwymyng For Rewme ſwymmeth and floweth about in diuers partyes of the body/as I ſayd.

The Poſſe

¶ Item yf the vryne ſeme with a cercle bloo as lede/or moche towarde/it ſheweth Epilencia/the Fallyng euell.

yͤ fallynge ſekenes.

¶ Theſe are yͤ names of yͤ fallyng euell. Epilencia. Morbus cadus Morbus comicialis Pedō Jaracioleñ Ira dei. In this ſekeneſſe alway yͤ mēbres of lyf are enfecte ⁊ dulle feble/⁊ feynt/⁊ that betokeneth euermore yͤ bloo cercle. ¶ And who ſo euer haue yͤ fallyng euel/his vryn ſheweth hi ſo/which be yͤ mēbres of lyf ſee in ca. de color korepos. Alſo yͤ ſame maner vryn with ſmal greynes in yͤ cercle/ſheweth a maner of ſekeneſſes

Alchites.

yͭ is called Alchites whiche is one of yͤ. iii. ſpice of yͤ Idropiſy ¶ And it is ſayd Alchites of this worde of grewe Alchy/yͭ is to ſay vter/anglice a coſtrell/⁊ of this worde of latyn Tonus anglice a ſownd For who ſo hath that ſekenes and he haue a lytell ſtroke on his bely/his wombe ſowneth lyke a Coſtrell/or a botell yͭ were but half full. ¶ Of theſe. iii. ſpices of Idropiſy. ſe in yͤ next chapytre folowynge.

¶ Explicit. iii. ca. de liuido colore. Incipit. iiii. ca. de albo colore.

here begynneth yͤ cap. of whyt colour.

AT yͤ begynyng of this chapytre/take hede yͭ ther is. ii. maner of whyte colours in vryn One is moche toward Mylke another is whyteſſhe ⁊ wannyſſhe ⁊ wateryſſhe/moſt lyke glas/or water/⁊ ſuche vryne is of yͤ leſt maner whyte ⁊ is euermore called vrina aquoſa. anglice. watery vryn. And in this wyſe vnderſtande/whyte colour by all this chapytres And ſuche maner whyte vryn ſheweth euermore indigeſtiō. i. euell degeſtyō of humours in yͤ body. ¶ Thā vnderſtade yͤ vryn whyte ⁊ thynne/as I ſayd ws bryght verges/yͭ is to ſay/yf it ſeme as it hadde rayes ⁊ ſtremes ſhynyng ⁊ glyteryng/as glas/whā yͤ ſonne ſhyneth therin/it is an Euydent ſigne/and token of ſekenes of yͤ ſplen/ſekenes of yͤ ſpleu is called ſplenatica paſſio.

Sekeneſſe of yͤ ſplen.

¶ That vryn yͭ is whyte in this ſekenes/is bycauſe of exceſſe of melācolye whiche leſſeth ⁊ febleth yͤ kynde hete ⁊ therfore his vryn is rawe ⁊ indigeſte/wher through yͤ vryn hayth a cōtrarious qualyte/that is to ſay/cold Of which coldnes is cauſed whytnes. ¶ And therfore ſayth Galienus yͭ of whytyſhnes is coldnes gēdryth. Whey it is thynne/is bycauſe of ſuperfluyte of melācolye/whiche deſcendeth to yͤ euētyſſhyng of yͤ ſplen/⁊ houeth ⁊ baggeth ouer yͤ necke of the bladder/⁊ cōſtreynyneth ⁊ thryſteth yͤ wayes of yͤ vryn. And whā they be ſo threſted ⁊ preſſed/the vryn is ſubtyll ⁊ thynne bycauſe therof And yͤ bryght ⁊ whyte ſhynyng bemes/as I ſayth becauſed/of moche plente of melācolye.

And therfore ſuche vryn is called Urina virgulata verged/ yͭ is to ſay/ yerded Alſo vryn Feneſtrata wyndowe vryn And alſo vrina radiata/ or vryne radioſa/ rayed vryn/ or vryn full of bryght rayes/ and all is for yͤ ſame reaſō yͭ I ſayd afore. ¶ Itē vryn fyrſt whyte ⁊ thynne ⁊ laſtyng ſo long tyme ⁊ wͭ a maner of blones/ or of a dymnes in the ouer partye of yͤ vryn/ it ſheweth a ſekeneſſe yͭ is called Leucofleuma which is yͤ .ii. ſpice of the Ipoſarca ⁊ ydropicus. Wherfore take hede yͭ ther be .iii. ſpices of the Idropiſis. One is cauſed of aquoſyte watrenes/ which aquoſyte hath in hym a ſaltyſſhnes/ which ſaltyſſhnes cauſed exceſſe in drynke And this ſalt watrenes it cauſed ⁊ gendred ther about/ where Cyfac is/ vnderſtōde yͭ as techyth Galien in his Anathomiis. Epar is wrapped ⁊ wonde in .ii. thyn ſkynnes or in .ii. thyn webbes and theſe .ii. thyn ſkynnes kepeth ⁊ defēdeth Epar fro hurtyng ⁊ blemyſſhynge. ¶ The ouereſt of theſe .ii. rymes is called Girbus And yͤ nethereſt/ yͭ is to ſay/ that is nyxte Epar/ is called Cifac. And by theſe .ii. webbes or ſkines Girbus ⁊ Cifac goth to certayn veynes fro yͤ Epar to yͤ Splē/ beryng wͭ them melācolye fro Epar to yͤ Splē. ¶ And this ſpice of Idropiſye is called Alchites/ euer more it cometh of a feble lyuer/ yͭ is to ſay/ a colde lyuer. And ſo is euery ſpice of colde Idropiſis/ as the moſt part of auctours techeth. Ipocras calleth this ſpice of Idropiſis onely Idropiſis/ ⁊ whye it is called Alchites/ I haue ſayde in yͤ nyxte ca. afore in yͤ laſt ende. ¶ Idropicus Ipoſarthicus is he yͭ hath the Idropiſye. ¶ The .ii. ſpice of Ipoſark is moche cauſed of ciſmarie. Ciſmaris ⁊ maſſa Ciremaria be all one/ what it is I haue ſayd in yͤ laſt ca. about yͤ fyrſt ende And as they ſay/ this ſpice of Idropiſis is gendred in yͤ empty ⁊ voyde places of yͤ guttes ⁊ it is called leucofleuma or leucofleumācia. Ipocras called it fleuma albū/ yͤ whyt flewme. ¶ The .iii. ſpice of Idropiſis is called timpanides of theſe latyn worde Tipanū/ anglice a taboure. For who ſo hath this ſpice of Idropicis yf he haue a lytell ſtroke on the bely it ſowneth holow as a Taboure. Ipocras calleth this ſpice of Idropis ſicca/ yͤ drye Idropiſye/ ⁊ it is euermore cauſed through ventoſyte in the body. ¶ Item howe the colde Idropſie is cauſed ⁊ gēdred/ ſee in yͤ nyxte ca. afor of bloo colour/ about yͤ laſt ende. For yf yͤ ſekeneſſe be long tyme laſtyng/ yͤ mater of yͤ ſekeneſſe is multyplyed ⁊ ſtrēgled by proceſſe of tyme/ ⁊ than is yͤ vryn whyte ⁊ thycke. ¶ Item vryne whyte ⁊ thynne in quantite/ ſheweth exceſſe of mete/ or of drynke/ or els of both For ryght as moche Oyle quencheth the lyght in the lampe And moche water quēcheth ⁊ cheketh ⁊ ſtrāgleth feble fyre Ryght ſo exceſſe in mete ⁊ drynke quēcheth ⁊ fordoth yͤ kynde hete in yͤ body of man/ yͭ he may not haue his effecte of degeſtyon/ as he ſhold And whye it is moche in quantyte it may ſewe by yͤ ſame reaſon. ¶ Item vryn whyte ⁊ thyn wͭ ſmall grauell/ as it were whyt ⁊ thyckyſſh/ ſheweth a ſekenes yͭ is called Neſreſis/ yͭ is to ſay/ yͤ ſtone in yͤ reynes. Thā vnderſtōde this rewle in this wyſe ſhortly. ¶ If it ſo be yͭ a vryn ſhewe hym thus whyte ⁊ tycke/ ⁊ nyxte after yͭ come an vryne whyte ⁊ thyn/ wͭ ſmal cheſel in yͤ bothū yͭ ſheweth yͤ ſtone in his reynes/ not bredig/ but yͭ it is bredde And therfor ſayd Ipocras in his Afforiſmis yͭ ſhyre vryn. i. whyte ⁊ clere is euermore euel/ ⁊ namely in thē yͭ be neſretyke/ or fre-

Ipaſarca.

Ther be .iii. ſpices of yͤ Dropſy.

girbus and cifac.

The drye dropſy.

Tokens of mete i exceſſe.

The ſtone.

netyke. Frenetyke is he yͭ hath yͤ frenyſye. Nefreſis or Nefreſia is properly whā one hath yͤ ſton in yͤ reynes. i. in yͤ lowndes. Calculus is whan yͤ ſtone is in yͤ vyſie or bladder. But lapis is takē generally for yͤ ſtone/ both in yͤ reynes ⁊ in yͤ bladder alſo. Nefreſis or Nefreſia is ſayd of this worde in grewe nefreſim. i. ren the lowndes Renes in latyn Reynes in frenſſh/ Lowndes in englyſhe.

Why is the vryn whyt in ſekenes of yͤ ſtone.

¶ Renes properly are. ii. mēbres/ nygh roūde ⁊ ſome dele holwe/ ⁊ lyyng in yͤ fyrſt ende of yͤ leyndes. Whye the vryn is whyte in the nefreſye/ is by reaſon yͭ all yͤ accion. i. the wyrkyng of kynde here is occupyed ⁊ beſy a boute the place ther yͤ ſekenes is/ ⁊ by reaſon therof the. ii. digeſtyō is letted ⁊ impotent/ yͭ is to ſay/ vnmyghty to wyrke ⁊ make digeſtyon as it ſholde do and ſo is the vryn whyte. ¶ Itē it is thyn bycauſe yͭ the reynes are ſo coarted ⁊ ſtrayned wͭ the ſtone/ that yͤ vryn is ſpoyled of his kynd colours/ yͭ he ſhold haue. ¶ Wherfore the vryn hath not the kynde body that it ſholde haue/ nor yͤ kynde colour yͭ it ſholde haue. ¶ Item yf it ſo be that owne be in an ague/ and his vryn be/ that is to ſay/ appere Rubea/ ſubrubea/ rubicunda or ſubrubicunda/ ⁊ ther wͭ no certayn token of mendyng/ as now ſwetyng/ now bledynge at the noſe/ nor no ſoluciō of yͤ wombe/ nor non other good token as I ſayd in yͤ chappytre of blacke colour And yf afterward his vryn tourne whyte ⁊ thyn/ it ſheweth a ſekenes yͭ is it called the Freneſye.

What is freneſy.

Freneſis is a diſtourblyng of yͤ ſoule with haryouſnes ⁊ rauyng. And it is alwaye cauſed through exceſſe of color walmyng and ſtyyng vp in to the brayne of the hede. For by cauſe that he is ſo hote and drye/ he is ſo lyght of kynde that he ſtyeth vp as I ſayd to the hede and wyrketh in the hede/ and ſkaldeth and brenneth yͤ brayne/ and ſo vndoth both the wytte and the mynde. ¶ And vnderſtōde a rowle that neuer more fayleth/ that Thiophilus gyueth in his boke of vryns/ in ca. de albo ⁊ tenui colore. That yf yͤ vryn appere in the forſayd wyſe in a freneſie/ and that the vryne kepe hym ſo longe tyme/ and there happe to come a bledyng at the noſe/ or ſwete/ and namely on yͤ hede/ or els ſome other good token of mēdyng/ he ſhall ſkape the freneſie/ ⁊ yf he do not ſo/ he is but dede.

¶ Whye yͤ vryn is whyte in a freneſie/ is bycauſe that kynde hete is gone vp to the braynes of the hede/ as I ſayd And ſo is yͤ lyuer depriued ⁊ reſtrayned of his kynde hete/ yͭ he may not deffye yͤ vryn/ as he ſholde do/ It is alſo thyn by the ſame reaſon. ¶ Item vryn whyte ⁊ thyn ⁊ moche wͭ reſolucyous ſmall and long/ as it fareth other whyle in water/ that fleſſhe is waſſhyn in/ ſheweth a ſekneſſe that is called Diabetes the diabet.

Diabetes.

Diabetes eſt inmorderata vryne effuſio. Diabet is out of cours makyng of vryne And a ſekenes that ſomtyme it is cauſed of the diſtemperanſe of hete in the reynes And ſomtyme it is cauſed through exceſſe of lecherye/ ſomtyme of trauayle of rennyng and ſkypppyng and of ſuche other maner pointes The cauſe whye yͤ vryn is whyte in the Diabet/ and alſo moche in quantyte/ is by reaſon that the humydite is ſoken and drawen awaye in to the reynes/ by Venas Capillares/ of which is ſayde in primo libro. Capitulo ſecundo. And ſo bycauſe of that haſty paſſynge awaye of the vryne to the Reynes/ it maye not haue his kynde reſtynge place and dwellyng in the lyuer/ tyll he may take his kynd digeſtyō/ ⁊

his full coloure ⁊ ſo paſſeth forth to yͤ reynes all rawe. And whā it cometh in to yͤ reynes ther he may not take his kynd colore / for he is not formid theyr to by cauſe yͭ he hadde not afore ;hande his kynd diſpoſyciō in yͤ lyuer / ⁊ alſo for as moche as he maketh no reſydence / yͭ is to ſay / no dwellynge in yͤ reynes / but anone withoute ony ceſſyng / or with lytell dwellyng ſwymmeth forth to yͤ blader. The forſayd fleſſhely reſolucyōs be nothyng els but waſtyng ⁊ meltyng ⁊ fallyng away of yͤ ſubſtance of yͤ reynes / cauſed throgh violēce of hete which violēce is cauſed throgh xeracyō yͭ is to ſay throgh moche trauaylyng / And alſo of vſyng ouer moche lechery ⁊ foule ſpyce theyrof. ❡ Itē yf yͤ vryn be whyt ⁊ thynne / ⁊ the reſoluciōs be ſmale as motes in yͤ ſonne / and whyte ⁊ round it ſheweth Arteticā paſſyonē. Artetica paſſio is cauſed of mater rewmatyke fallyng of yͤ brayns as thou ſhalt haue in ca. de katopos. ❡ Itē Artetica paſſio / ſomtyme cometh of colde ⁊ ſomtyme of grete drynes / as Gilbert⁹ ſayth in his couent / ⁊ alſo it cometh of many other cauſes as I ſayde in yͤ ca. of bloo colour wher I ſpake of this word Ethica. And vnderſtād yͭ euery ſekeneſſe of yͤ ſpyrituals ⁊ cauſed of yͤ ſpirituals / be called Artetita paſſio Artetica paſſio ⁊ gutta Artetica be al one for ther here of yow may ſe in .iii. li. ca. de Arthamis / yͤ reaſon why yͤ vryn is whyte ⁊ thyne in Artetica paſſione / is by cauſe of kynde hete in yͤ .ii. digeſtyō / for in Artetica paſſyone is grete hete but yͤ hete ⁊ the ſpūs renneth to yͤ place / theyr yͤ payne ⁊ yͤ ſekeneſſe is for to helpe hym kyndely as mocht as in thē is / ⁊ by cauſe theyr of yͤ lyuer ⁊ the vaynes be empty ⁊ voyde / ⁊ vnderſtāde / yͭ the comētour vpō Egidi⁹ saeth yͭ ther be .iii. reaſōs comēly why vryn is whyte / ⁊ thyn / yͭ is to ſay whyttyſſhe ⁊ thynnyſſh as I ſayde in yͤ begynnyg of this ca. ❡ Somtyme is it by cauſe of ſtoppyn ⁊ ſtuffyng of yͤ humours in yͤ body / ⁊ namely of colours as whā yͤ body is not abull for to put oute yͤ euyll hnmours / ⁊ the exceſſe of thē / ⁊ namely of coloure Alſo by cauſe of grete ache ⁊ payne ⁊ preckyng in the body / as it fareth in Colica paſſione / euermore whā one hath it / fewe folke knowe wel / what Colica paſſyo is ꝓperly / moche folke wene / yͭ it be yͤ ſtone. ❡ Vnderſtāde yͭ Colon is a gutte lyeyng by yͤ necke of yͤ bladder in to whiche Colon cometh yͤ thicke mater fro the Ilions and ſo forth to longacion as auctours techeth as I ſayd primo libro ſecundo capitulo. And of this member Colon is ſayde Colica paſſyo. ❡ And it is cauſed in this wyſe as ſomtyme the bladder and ſomtyme the necke of the bladder is ſtopped. And ſomtyme both are ſtopped and ſtuffed and dyſtempred throgh exceſſe of vnkynde hete. And the ſame dyſtemper of vnkynde hete dyſtemprzth and dyſtourbleth Colon ⁊ deliccat / yͭ is to ſay / drieth the feces / that is to ſay drewgis the dreftes that be in Colon / aud than is theyr ache and payne a boue the ſhare ſomtyme as he ſholde dye / and ſome tyme it cometh thorugh exceſſe of Coler / and this is preperly Colica. And moche folke and many wene and deme it for the ſtone for her motyf is ſuche that he thynketh it is on the bladder. ❡ But this is the dyfference betwene / whan one hath the ſtone in the vyſye or bladder it is called Calculus properly as I ſayde afore. And than is theyr grete pryckyng in the ſhare with a maner of yche and grete dyffyculte in the pyſſyng. ❡ And as it were

wher of be yͤ fleſſhely roſolucyōs cauſed.

wher of is Artetica paſſyo cauſed.

ther be .iii. reſōs why whyt vryn is thynne.

L or 4

Colon is a gutte.

wher of is colica paſſio cauſed.

The dyfferēs betwen yͤ ſtone and Colica paſſyo.

Colica paſſio.

a brennyng in the yerde/and with a harde wambe by cauſe of preſſyng ⁊ conſtraynyng and threſtyng of longació. And ther with oftētyme cometh. Ilica paſſyo. But whā it is Colica paſſyo thā is payne before yͤ bladder ſo mdele/ for Colica paſſio is betwene yͤ reynes ⁊ the bladder/⁊ then yͤ payne is ferre more then in the ſtone. Or in Artetica paſſyone. And his pyſſyng is not ſo letted/as it is in the ſtone/and Colica bryngeth one more done and more tourmenteth and more leſſeth his appetyte and more mynyſſeth hym / than doth the ſtone. Of the ſtone/and how it is gendred loke in capytulo de karapos. And ſomtyme Colica cometh by cauſe of exceſſe of coler/ and therfore who ſo hath Colicā Paſſionē and his vryne be whyte and thynne/it is ſtrong peryll And namely yf the vryne laſt ſo longe tyme/ that is to ſay .v. dayes / or .vii dayes/or.ix.dayes or more/and therfore ſayeth Ipocras that whyte vryne in Colica is the worſte token that maye be in that ſekeneſſe Ipocras ſawe a woman haue Colicam/and hyr vryne was wateryſſh and ſhyryſſh. And than he ſayde that ſhe ſholde not ſhape .v. dayes/and on the .v.daye ſhe dyed as Gelienus and Iſaak reherſeth. And yf the vryne ſhewe well colored in Colica it is god token or ſyne as Auicenna and Gylbertus ſayeth / for it ſheweth that the matere ther of whiche may be in .ii. maners / as I ſayde ryght now is broken and diſperpled and diſcatred / and that kynde begynneth for to ouercome and ouer mayſtre the ſekenes. ¶ Item the.iii.rayſon why vryne is wattryſſhe and wannyſſh is by cauſe of feblenes of digeſtion of the humours for by raeſon that the humours myght not be defyed nor deputed as they ſholde be/yf digeſtyon were good the humours be mixte with the vryne/and ſo the vryne ſheweth hym in ſuche wyſe/and this is euermore gēnerall ſygnificyō of vryn wateryſſhe and wannyſſhe ⁊ alſo by coldnes of the lyuer/the digeſtyon is letted/⁊ that cauſeth water ⁊ rawenes in the vryne/⁊ that is principall cauſe why yͤ vryn is wateryſſh. ¶ Itē vryn whyte ⁊ thyn withoute any mo cōdycyōs ſheweth ſekenes yͭ is called Nigra colera a black colour whiche is no thynge els but exceſſe of melancolye. Colera is ſayde of this worde of grwe Colon yͭ is to ſay as fel the gall. And of this worde of grwe. Rois yͭ is to ſay fluxus a flode. Than is colera Nigra this moche to ſay/a bolnyng flode of the galle . Alſo melācolye is ſayd of this worde of grwe/Melan/yͭ is to ſay Nigrū/ balcke / ⁊ of this worde in grwe Colon / gall as who ſay blacke gall / or blacke humours. And ſo Nigra Colera and exceſſ melācolie and Niger humor/anglece a blacke colere and exceſſe of melancolye/and blacke humours are as who ſayth al one. Of this proceſſe and of that I ſayde in the fyrſte boke the thyrde capitulo ther I expounde theſe ii. termes regnat ⁊ duminatur/and alſo of yͭ I ſayde in yͤ fyrſt ca. of this boke wher I ſpake of this word melācolia thou mayeſt know what is exceſſe of melancolye. And vnderſtande that Melancolie dyſpoſyth yͤ vryn / yͭ is to ſay cauſeth colore in the vryn in .ii. maner wyſe by cauſe of his owne kynd ⁊ by cauſe of his qualytes. ¶ By cauſe of his owne kynde he maketh the vryne blackyſſhe. And yͭ is cauſe of admixciō of other humours as it befalleth comēly in meniſyng of a feuer quartayne/after yͤ kind of his qualites he diſpoſeth yͤ

Melācolye diſpoſeth yͤ vrin.ii.maner of wyſe.

vryne. The qualytes of melancolie are Frigiditas ⁊ Siccitas. For melancolia is Frigida and Sicca/ as thou haſte in primo libro.iii.capi. ¶ By cauſe that he is colde/ he cauſeth whittenes in yͤ vryne/ For yͤ properte of coldnes is to make the vryne whitte/ or Jelowe. And therfore auctours ſayeth that Albedo eſt Filia Frigiditatis. Anglice whittenes in vryne is the chylde of coldnes/ ¶ Alſo by cauſe of dryenes he maketh the vryne thynne/ for the propte of dryenes/ is to make yͤ vryne thynne ⁊ clere. ¶ Item vryne whit ⁊ thynne ⁊ with a blones ⁊ dymnes aboue/ or els with a bloo cercle/ are alone to ſay/ it ſayeth Epilēciā yͤ Epilēce of Epilēcia ſe in capitulo de liuido colore the dyme cercle is by cauſe of paſſyōs of mēbres of lyfe yͭ is to ſay yͤ Cerebres whiche be yͤ principal mēbres of lyfe.

whitnes is yͤ doughter of coldnes.

¶ Item yf yͤ vryne ſhewe hym whyte ⁊ thynne/ with a maner of Jelownes ⁊ grenenes ⁊ bryght and clere ſheweth a ſekenes yͭ is called Scothomia the Slothomie Scothomia ⁊ vertigo/ is all one in this faculte/ yͤ daſyng as whā ones hede daſweth/ ſo yͭ he thynketh yͭ all the houſe/ ⁊ all yͤ world turneth aboute hym/ or vp ſo done/ ⁊ this ſekenes is oftētyme cauſed of melācolye on this wyſe Fumoſites groſſe ⁊ blacke/ ſtyethe vp in to yͤ Serebre/ ⁊ that dymmeth ⁊ dulleth ⁊ enfrecteth. And dyſtēreth yͤ ſpūs of ſyght ⁊ the ſpūs of lyfe And yͭ cauſeth yͤ daſyng in yͤ hede. The whitehede cometh of grete Frigidite The clerenes ⁊ bryghtnes is cauſed of grete ſiccite. ¶ Item vryne whitte ⁊ thynne ſheweth euermore coldnes of yͤ lyuer/ by cauſe of whiche coldnes digeſtiō is letted/ ⁊ that cauſeth rawe ⁊ watery humours in the bodye. And that is cauſe why the vryne is whyttyſſhe ⁊ watryſſhe. ¶ Item yf the vryn be whitte and thynne/ in an ague it ſheweth deth. But vnderſtād this rowle in dyuers maner wyſe. For yf an vryne ſhewe hym whytte ⁊ thynne in the begynnig of an ague yͭ is to ſay in a ſharpe feuer/ it ſheweth Crudite or rawnes of the matere and feblenes of kynde hete/ ⁊ that the ſekenes wyll longe leſte/ and that kynde and the ſekenes ſhall haue ſtronge fyght and batayll to geder/ and that the ſekenes ſhall haue the mayſtry. And pryncypally yf ther be no euell ſygnes. I ſpake of good tokens and of euell tokens in the .ii. chapyter of blacke colours. And therfore that ſeke man or woman is not to be taken an hande/ but yf it be ſo that ther ſheweth ſume good ſygnes/ ⁊ pryncypally myght of kynde/ alſo yf the vryne appereth white and thynne in the waxyng/ or in the ſtandyng of the ſekenes whiche before was Rubes or ſubrubea Rubicunda/ or Subrubicunda/ other it ſheweth the Freneſie/ or els it ſheweth mortifycyon of kynde hete and that is by cauſe that ſubſtancyall humydite is conſupte and waſte a way/ and alſo by cauſe that he hath not his kynde noryſſhyng/ as he wolde and as he ſholde haue wher with the pacyent is conſumed/ and bothe theſe poyntes ſheweth dethe. Then ſubſtencyall humydyte/ is the blode of the lyuer/ and his kynde fode and noryſſhyng is kynde hede If the vryne ſhewe hym ſo in the endyng of the ſekenes/ that/ is to ſay in the ſwagyng of the ague and by fore that vryne appered any ſygnes of mēdyng it is token of recoueryng/ thus ſayeth Giles therfor Gilbertus ſayeth yf the vryne ſhewe hym whiye and thynne in yͤ ceſſyuge/ that is to ſay in the

ſcothomia ⁊ vertigo.

hu midita ſubſtancia lis.

Gilbertus.

endyng of the ſekenes it ſheweth that the ſekeneſſe wyll begynne agayne/ For it ſheweth that the kynde and ſekenes haue hadde batyll and fyght too gether. And that kynde hath ouercome a parte of the ſekeneſſe/wher through kynde is ſo trauayled and ſo put vnder that he is impotent/ that is to ſay vnmyghty and not of power for to ouercome the ſekenes and ſo kynde heth fayleth/and ſekenes is mayſter. ¶ Item whytte vryne and thynne in olde folke ſheweth feblenes of digeſtyon and defaute of kynde hete. ¶ Item vryne whytte & thynne in a Chylde ſheweth colde of þe lyuer. ¶ Itē vryne whytte and thynne with ache prykyng and heueneſſe aboute the ſhulders and the necke ſheweth ſekeneſſe that is called Lipothomia the Lipothomie what is Lipothomia & ſincopis is in þe nexte Cappytre afore. ¶ And whan one feleth on this wyſe payne in the forſayd places it is a token that Lipothomia wyll come/Lipothomia is cauſed thus whan kynde hete leſſeth and fayleth/gros Fumoſites ſtyeth vp about to the places aforeſayd/ and when thos euell fumoſites tocheth the hert/then they cometh aboute the hert and the ſperytualles/for than that membre that it is Radix vite/the rote of lyfe / that is to ſay þe hert is at myſchef and dyſeſe wher through ceſſeth þe meuyng the myght of the ſoule/and ſo is the bodye halfe dedyſh or dede/and therof cometh ſwonyng/as I ſayde in the nexte chappytre before. ¶ Item yf the vryne appereth whytte and thynne in that day that the pacyent hath his Acceſſe / that is to ſay his fyth or ſekeneſſe it ſheweth a veray quartayne cauſed of flewme. But than in the nexte day after that acceſſe/the vryne oweth to be Pallida or ſub pallida Pale or els palyſhe. ¶ Item yf an vryne ſheweth hym whytte and thynne or els Yelowe and thynne and lytell inquantyte & thycke and trubly in the bothum. And ther come after that an vryne moche inquantyte/ it ſheweth waſtyng of a feuer Cotydyan cauſed of flewme vitre. And vnderſtōde that euere of the .iiii. humours out taken flewme vitre alone whā he is Indigeſted he cauſed thynnes in the vryne/and yf it be Digeſted it cauſed thynnes in the vryne. But flewme vitre doth contrary. And ther for whyle the flewme vytre is ryhgt raw and Indigeſted it maketh riſyſtence and withſtandeth the delyuerance whiche kynde wolde delyuer out by the vryne and may not by cauſe of hym. But afterwarde whā digeſtyō is conforted & myghted through kynde hete/than that ſame flewme vitre is reſolued and dyſgregat that is to ſay vndoed and deuyded and dyſperpled / and ſo is the vryne multyplyeth and thynned theſe forſayde poyntes accordeth well to. Ipocras in his .iiii. partycle in his . Aforiſmis. And Theophilus in his boke of vryns ¶ Item yf an vryne ſhewed hym whytte and thynne with a maner of reſolucyons lyke fyſſhe ſkales blakkyſſhe. And ſwartyſſhe it ſheweth the Matrice cauſed through exceſſe of Melancolie/whiche melancolye is ſwart and blacke kyndly. For of all humours it is moſte terreſtre/that is to ſay moſte erthyſſhe and hath moſte of the erthe kyndly. The ſkales as ſayth the comentours vpō Giles are the womans ſperme. ¶ Item vryne wytte and thynne with ſmale blake reſolucyons in the bothum ſheweth. Emoraedes/or elles Condilomēta Of theſe ſmale reſolucyons ſe in the .iii. boke. And vnderſtande generaly þe

payne of þe ſhulders.

al humors ingigeſted cauſeth thines and digeſted thiknes.

thyſe vrin whyte ⁊ thyn/that is to ſaye whytyſſhe ⁊ watryſſhe ⁊ thynnyſſhe as I ſayd in yͤ fyrſt ende of this ca. and as all this ca. techyth/ yͤ whyte vryn is to be vnderſtōde euermore pryncypally/ yͭ it is cauſed of indigeſtion ⁊ defaute of kynde hete wherof comyth incluſyon of wynde in the body ⁊ extencyon / that is to ſay/ rachynge and bloyng in the Ipicondris and bloyng in yͤ wōbe ⁊ in the ſydes ⁊ about yͤ rybbes wͭ ſlownes/fayntnes/dulnes and heuynes in the body ⁊ in the armes/⁊ in the legges/⁊ in all the body/⁊ it cauſeth impedmēt in the wyttes/⁊ alſo in yͤ meuyng of yͤ ſoule/⁊ euyll dipoſiciō in yͤ hede/⁊ namely in yͤ left ſyde. What be the Ipocondriis/ yͧ haſt it in nyxt ca. afore. Incluſyō of wynde is cauſed on this wyſe/whan kynd hete is lytel ⁊ feble and vnmyghty for to reſolue/ yͭ is to ſay/to breke/⁊ vndowe ⁊ wayſt away the euyll humours/than yͤ voyde places of yͤ body/gadreth ⁊ gēdreth eyre in to them And than yͤ ſame eyre ⁊ wynde diſcendeth in to theſe places And agreueth all the body/and thus Inflaciō of wynde cauſeth the ſpūs of whoſe vertue is cauſed the meuyng ⁊ the lyghtſomnes of yͤ myght of yͤ membres/⁊ lymes of yͤ body to be feblyſſhed ⁊ faynted/bycauſe of qualmyſſhe ⁊ rokkyſſhe fumoſyte comyng of the humours that are crude and rawe ⁊ indigeſted/cauſed of defaute of kynde hete/⁊ than the ſuperfluytes of yͤ humours deſcende downe in to the braun of the armes/and of the thies of the legges And than he thyncketh to his perſeuyng/that theſe partes be very heuy and noyfull/⁊ all diſtempered. And alſo yͤ forſayd fumoſytes paſſeth forth about in to the inſtrumentes of the .v. wyttes/that is to ſay/ to yͤ eres to the eyen/ and to all the other/⁊ dulleth/⁊ heueth/⁊ diſtempreth and euyll diſpoſith thē and the ſpūs alſo And ſo it cauſeth Impediment of all the wyttes/and of yͤ ſpūs/and alſo of the meuyng and of the myghtes and wyrkyng of the ſoule ¶ Alſo the ſame fumoſytes/whan they ſtye thus vp in to the hede/⁊ entreth the Corebres/it cauſeth ache and euyll diſpoſycyons in the hede/and namely in the left parte of the hede/for ther is the pryncypall ſee/that is to ſay/the pryncypall place of melancolye/for ther he regneth more than in ony place of the body/ſaue in the Splen. ¶ And therfore/for as moche as yͤ ſame fumoſite is ſo/cauſed and gendred/as I ſayd ryght now/by reaſon of feblenes and defaute of kynde hete/it draweth kyndly to yͤ place in yͤ hede/ yͭ is moſt anſweryng and accordyng to hym in kynde. ¶ And vnderſtōde yͭ euery of the iiii. humours hath .ii. pryncypal ſees. i. pryncypal places in the body of man. in which places he regneth/⁊ is lorde ⁊ mayſter ⁊ hayth moſt power. yͤ owne place is aboue in the hede/⁊ the other bynethe in yͤ body. ¶ For blode regneth in the fourmoſt parte of the hede/and in the body in the lyuer/for theſe is his pryncypall places. ¶ Coler regneth in the ryght ſyde of the hede ⁊ in the gall in yͤ body. ¶ Melancolye in the left ſyde of the hede/⁊ in yͤ Splen. ¶ Fleuma regneth in yͤ ynner parte of the hede/and in the lunges.

what ſignifyeth whatery vryn.

how is wynde gēderith in yͤ body.

Inſtrumētes of the .v. wyttes.

Princypal place of melancolye.

places of yͤ iiii. humoures.

Places of yͤ blode/coler/melancoly/⁊ fleume.

Explicit quartum ca. De albo colore. Incipit quintum ca. De glauca Vrina.

G*Lauca Vrina* yelow vryne/as all auctours techeth is moſt lyke a bryght horne whytyſſh ⁊ yelowyſſh/⁊ all they ſay yͭ yelow vryn is euermore

here begynnith yelow color.

bryght/⁊ yf thycknes were medled wͭ yelowe vryn/yͤ thychnes ſholde fordo yͤ bryghtnes/for wͭoute bryghtnes/is no yelownes And yͭ is the reaſō why auctours treteth of yelowe colours nyxte after whytyſſhe colours / for it is nyxte hym be waye of kynde/both in colour ⁊ al ſo in ſignificacyō. ¶ In coloure/for it is but as whyte coloure in vryn/ſaue yͭ it is a lytell more intens that is to ſay/a lytell more deper in colour / that is bycauſe of yelowenes.

the ſignificació of yelowe color.

¶ Alſo in ſignificació/for it ſygnyfyeth ryght as doth vryne of whiche it is treted in yͤ nyxt ca. before. ſaue that it ſheweth better digeſtyon/ than vryne whytyſſh ⁊ wateryſſh doth/⁊ ſo his colour is proprly whyte/⁊ his ſignificació is indigeſtyō/yͭ is to ſay/feble digeſtyō/as it is of vryn/yͭ is whytyſſhe and thynnyſſhe/except as I ſayd before. ¶ And vryn yelowe ſheweth that melācolye rayneth in the body lyke as wateryſſhe vryn ſheweth yͤ fleum rayneth in the body And vnderſtōde that euery of theſe. iiii. humoury dyuerſeth and torneth ⁊ chaūgeth yͤ colours in vryn/as foloyth.

Nota that everi of the ſe. iiii. humours dyuerſet theyr colours.

Verbi gratia. Melācolia fyrſt in the begynnyg of the ſekeneſſe/for as moche as he is indigeſted ⁊ nothyng of his groſſe partyes myxte with yͤ vryne/it maketh the vryne yelowe But afterwarde whan the ſekeneſſe increaſeth/and is in his ſtate /and that kynde hath more wrought and hath mayſtred that humoure and diſpyled hem well aboute / than it maketh the vryne blacke and groſſe/that is to ſaye/ ſwartyſſhe and thyckyſſhe.

Flewme.

¶ Item Fleume fyrſt/whyle it is indigeſted/ it maketh the vryne whyte/or whytyſſhe/and menely thynne But in the encreſyng of the ſekeneſſe/and in the ſtandyng of the ſekeneſſe/ whan kynde begynneth to wex myghte/than he mayſtred and ſkatered and dyſpyled the fleume abroode through helpe of hete/and maketh the vryne pale/or palyſſh and groſſe and thycke.

Coler.

¶ Item Color fyrſt maketh yͤ vryne thynne/but whā it is menged with fleume/it is engroſſed/ that is to ſaye/thycked/and ſo it engroſſeth the vryne/and maketh hym more depe in colour than it was fyrſt

euery humoure indygeſt cauſed thynnes in vryne ⁊ digeſte thycknes.

For as I ſayd in yͤ nyxte chappytre afore/euery humour indigeſt/cauſeth vryn thynne/and digeſted cauſeth the vryn to be thycke/ ſaue fleume vitre which doth contrarye And therfore as I ſayd/there is no difference bytwene vryn that is whytyſſhe and thynne/and yelowe vryne/ſaue as I ſayd/yͤ yelowe is not ſo malycyous For as moche as it is more depe in colour than whyte/it ſheweth more kynde hete/⁊ leſſe peryll/than doth whyte And therfore ſaue onely theſe two poyntes that I ſayde before/thou ſhalt Judge of Jelowe vryne/ryght as of whyte vryne. In all theſe thyngis that are ſayd in the nyxte chappytre afore. ¶ Forthermore vnderſtonde that vryne Jelowe with a menely thycknes ſheweth the vryne to be of a Melancolye man/or womā ¶ Item vryne Jelowe and more thycke than thynne ſheweth tokens of an Eggre flewme.

There be v. ſpices of flewme.

¶ Nowe take hede as Johannicius techeth in his Sinagogis. primo capitulo. that there are. v. ſpices of flewme. One maner of flewme there is/that is called properly Fleuma/and this Fleuma is not myxte with non other humours/but ſtandeth in his owne proper kynde And that is called proprely fleuma naturale/a kynde flewme.

Naturall flewme.

For *Fleuma naturale.* Is kyndly *frigidū & humidū.* ¶ The ſecōde ſpice is called *Fleuma dulce*, anglice yͤ freſſhe flewme and that is myxte with blood/and therfore that is beſt of all flewmes/after fleuma naturale/for it is moſt of the properte of blode/that is to ſay/of humidite and calydyte. The.iii.ſpice is fleuma ſalſum/anglice the ſalte flewme/ that whe call properly the ſalte flewme And it is enfecte with color ⁊ myxte and mayſtred/ and euercome with color And bycauſe therof it is moſte Calidum ⁊ Siccum. For the qualytes of color be hote and dry; ¶ The.iiii.ſpice is fleumũ acetoſum or fleumũ acrum/a flewme acetoſe/or an Egger flewme/a ſharpe flewme/a ſowre flewme/ Acetoſum ⁊ acrũ/is ſharpe and ſoure/ Acrum is ſharpe and eger/as ſoure ale/or ſharpe ayſell/or vyneger And this maner of flewme hath moſt of melancolye And therfore of all flewmes it is moſte colde and drye. ¶ The.v.ſpice of flewme/is called fleume vitrium/or fleuma aquoſum/anglice a flewme vitre/or an heue flewme/that is to ſay/ a water flewme/or a watery flewme And this maner of flewme is euermore cauſed through exceſſe of colde and of cõgelacyon of ẏ blode/ and through coldnes and cloddryng and clampyng of the blode/as it is comẽly in olde folke/that fayleth kynde hete bycauſe of age. But vnderſtõde ſuche maner vryn that is to ſay/yelowe/is more thycke than thynne/as I ſayd afore/and alſo as all auctours ſayth. It oweth rather to be called whyte vryn/than yelow vryn for it ſheweth more of whytenes thã of yelownes/who ſo Judged wel the coloure therof. ¶ We muſte take hede of .iii. maner of whytenes in ẏ vrin as all Auctours techeth. ¶ One is bryght and clere/accordynge moche towarde grenes/and ſuche maner vryne ſheweth euermore *Dominium Melancolie.* Dominium is no more to ſaye / but lordſhyppe and mayſtry / than is it this moche for too ſaye/that Melancolye regneth / and is mayſter in the body. ¶ Another maner of whyteneſſe there is / that is ſomdele bryght / goynge a lytell towarde redneſſe And in as moche/ as it is leſſe bryght/he is the more thycke in the body/and withoute fayle/ſuche vryn ſheweth a color droũde in Flewme/that is to ſaye ouercomen with exceſſe of flewme. ¶ Ther be iii. maners of whyte vrynes/that hath none of al theſe condycyons/that is to ſaye/neyther of greneneſſe/nor of redneſſe/and theſe euermore ſheweth flewme/as I ſayd in the nyxte chapytre afore.

freſſhe fleume.

Salt flewme.

ſoure flewme.

Ther is.iii. maner whitnes in vryne.

Explicit quintym Capitulum De glauca Vrina.

Incipit Setum capitulum de Lactea Vrina.

here begynneth mylk whyte coloure.

Lactea vrina Mylke whyte vryne/ vnderſtonde that whyte coloure in vryne/is to be vndeſtond ſuche as the laſt chapytre afore ſheweth ſaue one treteth of it and ſayth that it is not properly whyte coloure For it is not properly/nor perfyghtly whyte/but whytyſſhe/wannyſſhe/and wateryſſhe/ As I ſayde afore And therfore it is but a mene coloure bytwene whyte/and other colours/abull for to take and receyue all colours. ¶ There are but two colours/that properly are called colours/that is to ſaye/whyte and blacke And al other colours are called but mene colours bytwene thẽ two, for ther be but ii.colours prīcypal yͤ reſt be but mē colours

all other colours are myxte and compounde of them two But whyte coloure of which we trete of by al this chapytres/is proprely colour. For of al colour in bryne it is moſt contrarie to blacke coloure And ſo is non other coloure/ but this And it is called Lactea/that is to ſay/mylke whyte/not ſo whyte as mylke/for ſo whyte is non bryne But it goth moche towarde mylke/ and therfore they lyken it moſte to whey in coloure. ¶ And vnderſtonde that ſuche bryne Lactea ſheweth hym euermore with a thynnyſſhe/that is to ſay with a thynne body And for to knowe this terme Thynnyſſhe. Underſtonde the dyfferēce bytwene Thynne and Thynnyſſhe. For thynne is proprely whan the bryne is all full thynne/that is to ſaye/ryght thynne. ¶ Thynnyſſhe is whan it is but apty thynne / or els menely thynne/ in yͤ ſame wyſe vnderſtonde thycke/and thyckyſſhe/whyte and whytyſſhe/blacke and blackyſſhe/bloo and bloyſſhe/citryne and citrynyſſhe / and ſo of all other/ thus techeth auctours

the dyfferēce betwene thinne and thycke.

Wherof is mylk color cauſed.

And this coloure in bryne is euermore cauſed of frigidite ouergoynge humidyte As Auicen techeth. For whan colde worketh in to moyſteneſſe/the colde maketh the moyſteneſſe whyte And colde workynge in to dryeneſſe/maketh the bryne blacke. ¶ For ryght as whan hete worketh in to moyſteneſſe/it maketh blackneſſe And whan hete worketh in to dryneſſe / it cauſeth whyteneſſe. On the ſame wyſe Colde doth. ¶ Than yf an bryne ſhewe hym Lactea & Subtenuis/mylke and thynnyſſhe/ as I ſayde ryght nowe afore/in the begynnynge of an Ague with euell tokens/ it ſheweth dethe. ¶ Whan the bryne is Lactea/or Subtinuis/that is to ſaye/moche whyte and thynnyſſhe/it ſheweth that the mater is compacte and rawe and indigeſted/and that the lyuer is ouercome with colde/and reued of his kynde hete/bycauſe that kynde hete wyll ſtye vp in to the Cerebres which is a token/that he is diſpoſed too a Freneſye/and that is yette more peryll/for it ſheweth wayſtynge and mynyſſhynge of his Celebre.

Cerebrum.

¶ Mannes brayne is a mēbre/ As Phiſike techeth/ that is wonder ſofte and tender/and neſſhe in kynde And therfore kynde hete is but lytell and feble and maye not ſuffer no diſtemperaunce ¶ And alſo the brayne is but menely hote / and drye/and it maye not ſuffre exceſſe of hete/ And therfore whan it is treuayled with exceſſe of hete/be it moche/or lytell it is hynderd and ouercome And therfore yf a Freneſye come in an ague/it is a token of deth/but he haue the better helpe. ¶ Item the brayne is a mēber that is moſte pryncypall and moſte nobull member of all the membres/ By reaſon that the ſole/whiche is lyfe to all the body/ & is in euery parte of the body As well in the othermoſt partes and wekeſt partes/as in yͤ inner partes/and moſt nobull partes And he is calidum & humidum By reaſon that he ſhold the better/and yͤ more redyly take and receyue inpreſſyons/and formes of wytte and of vnderſtandynge/and alſo in deſeruynge/ Iudgynge & herynge/and in auyſementes/and in all ſuche other powntes/ Alſo the brayne is rounde to the entent that there ſhold no ſuperfluets engēder and enter/ terry and abyde there in; ¶ Forther in this mater, that is to ſay/of the hede and of the Cerebres. If you lyſte to knowe you maye ſee more therof in the nyxte Chappyte folowynge. ¶ Item why the vryne is Subtinuis and thynnyſſhe/ as I ſayde is by Reaſon of complexcyon of the Humours/ And alſo by cauſe that the kynde is lyft vp/ and ſtyed vp to the Cerebre. And alſo by cauſe that Epar is dyſtroyd of his kynde hete/ ſo moche that ther is no reſolucyon/ that is to ſay/ no bredyng nor no dyſperplyng of the humours/ and ſo ther is no in ſpyſſacyon/ that is to ſay/ in thyckyng of the vryne. ¶ For as I ſayde in the laſt chapptre afore/ eurmore humor Indygeſte thynneth the vryne/ and dygeſted thycketh the vryne. ¶ Compaccyon of matter/ is whan the humour is clobbed and clammed and clumpred to gether/ and rawe and indygeſted/ harde for to be dyſfyed. And therfore as I ſayde ſuche vryne with euell ſauour and euell ſygnes is a token of deth/ but yf the forſayde vryne be with good ſygne/ it ſheweth mēyſſyng of the ſekenes/ and that is not by ſuche maner vryne/ for ſuche colour in vryne/ is euermore ſuſſpecte and is euyll in hym ſelfe/ and full perlyous wher not the good ſygnes that ſheweth them ther with. ¶ Item vnderſtande another poynt/ that thogh the vryne appere ſuche and with goode ſygnes neuer the leſſe/ the ſykenes wyll not ſone awaye .i. yͭ it wyll be longe fyrſte and that the ſykenes in hym ſelfe/ is ſtronge and myghty/ by cauſe of compaccyon of the mater of the ſykeneſſe/ as I haue ſayde ryght now. For the mater is ſo harde clobbed and clammeth to gether and ſo vned to gedre/ and fortyfyed by reaſon of his crudyte/ and of his indygeſtyon/ that he withſtandeth and fyghteth harde with the kynde/ and wyll not be obydyent to the kynde/ that is to ſay/ wyll not be ouercomen/ nor ouermayſtred of the kynde nor reſolued/ that is to ſay/ nor dygeſted. ¶ And therfor in euery ſykeneſſe ther appereth other good ſygues/ or euel ſygnes/ or els both to gether as well in the parſon of the ſyke man as in his vryne ⁊ be the good ſygnes yow ſhall percayue what lykehode is of his recoueryng/ and ſo be the euel ſygnes yow ſhall perceyue the contrary. ¶ Whiche are good ſygnes/ and whiche are euell tokens I haue ſayde in capitulo de Nigro colore. ¶ And as I ſayde thow ther be many good and fewe euyll/ or many euyll ⁊ fewe good/ or els euen of bothe/ the more myghty tokens wyll haue the mayſtrye. But the beſt ſygne that maye be in a ſyke man/ is myght of kynde/ and the contrarye werſte. And that is the reaſon why oftẽ tyme yonge folke may bettre be holpen than olde/ and alſo the medycyne wyll take more effecte in them/ than in olde folke/ and alſo oftentyme it falleth that yonge folke ſemeth as dede/ ⁊ there pitte is made/ and all thynge redye/ ⁊ afterwarde they recouer to lyfe/ and that is by reaſon of yͤ batell by twene the ſykeneſſe and the kynd The ſykeneſſe ouercometh kynde ſaue that the kynde hath a ſpercle of myght more than he/ but in olde folk it is not comenly ſo. ¶ Item the ſame maner vryne in the encreſyng that is to ſay in the waxyng of the ſykeneſſe that is to ſay yͭ it hath long haldyn hym as after the.ii.or.iii.excceſſe/ and ſom ſayeth after the.iiii, it ſheweth the ſame thyng and on yͤ ſame maner thou ſhalt Iuge ther of. ¶ Yf the ſame maner vryne in the ſtandynge of the ſekeneſſe/ ſheweth in the ſame thynge. ¶ Yf the ſame maner vryne appere in the endyng of the feuer/ that is to ſay whan the feuer begynneth to wax more faynt/ yf that vryne come in more quantyte/ thã it dede before/ it ſheweth that kynde here and the ſekeneſſe haue hadde there batell/ ⁊ yͤ kynde begynneth/ for to be aboue/ and haue the mayſtrye/ and that he is recouerd yͤ ſekeneſſe yf he haue good kepynge/ whã the vryne is Lactea it ſheweth yͭ the vnkynde here is gone or els goyng/ whã it is ſubtenuis it ſheweth yͭ yͤ materes yͭ were afor hãde ſo groſſe and ſo compacte/ are ſubtilyd and thynnede/ and broght to rewle ⁊ reclayme whã it is moche in quantyte/ it ſheweth yͭ theyr is ſuffycyẽt/ purgacyon of the mater of the ſekeneſſe/ yͭ is to ſay/ of yͤ humours of whiche the ſekeneſſe is cauſed of. But yf the vryne come out in leſſe quantyte/ than it dede afore/ that is to ſay/ than it dede in the ſtandyng or in the encreſyng/ or els than it dyde iu the begynnyng of the ague it ſheweth dethe. And therfor yf one haue a brennyng feuer/ and he maketh whyte vryne/ and namely tyll the .iiii. daye/ and in the .iiii. daye/ he dyeth the .v. daye or ther about ¶ Item vryn lactea and ſubtenuis in the begynnyng of the pthyſyke feuer: ſheweth rawnes and indygeſtyon of the mater/ ⁊ yͭ the ſykenes wyll longe laſt. The whytenes ſheweth that the mater of the ſekeneſſe is fleumatyke/ and that they be ſo compacte/ that they be full harde for to breke and for to reſolue. The thynnyſnes ſheweth indygeſtyon/ and compaccyon of the mater/

An errynge feuer.

as I haue ſayde afore oftẽ tymes/ an errynge feuer is that yͭ al the whyle one hath it at vncertayne tymes it tormenteth and at vncertayne tymes it ceſſeth. And ſomtyme it is cauſed bothe of fleume colour and of melancolye and ſo of as many humours as he is cauſed of/ as many tymes it tormenteth on the daye/ and ſomtyme it hath a daye betwene the tormentyng/ ſomtyme ii. dayes and ſomtyme .iii. dayes/ ſomtyme .iiii. and ſomtyme .v. and ſome

feuer phiſ9.

tyme more Phiſus/ that is to ſay reſolucion anglice a tornyng agayne/ but not at a certayne tyme/ for by cauſe it kepeth no certayne tyme/ for it is called/

a very iter polat.

Febris Erratica. A feuer errant *Pthiſica Febris & Feber Interpolata.* be all one vnderſtande that I take a febre Interpolat/ for Interpolata non vera Interpolata vera a very Interpolat/ is that/ that tormenteth/ at certayne tymes/ or at cer

an vntrue interpolat.

tayne dayes/ and reſteth at certayne tymes/ as dothe the Terciauns and quartenes as I ſayde in capytulum de Nigro colore. *Interpolata non uera.* An vnverey Interpolat/ that tormenteth at vncertayne tymes/ and creſeth at vncertayne tymes *Simplex Interpolata & duplex Interpolata in capitulo de liuido colore.*

a feuer planetyke.

And whye it called Febris Planetica a feuer planetyke/ that is to ſay febris goyng after yͤ planetes/ one reaſon may be this. *Planeta* is as moche for to ſay/ as errynge or els vnſtedfaſte and wanderyng/ ryght ſo is a feuer errynge and wanderynge and vnſtedfaſte/ and ſo of all other feuers hauyng certayne cours/ that is to ſay here acces comynge at certayne tyme/ but the feuer Errant kepeth no certayne tyme/ an other cauſe ther is why it is called *Febris Planetica*/ may be this/ for it hath his cours/ yͭ is to ſay it tormẽteth by his acces vpon the cours of his humours oꝛ of the humour of whiche he is cauſed whiche humours regneth and are moſte pꝛeſte and habundant in mamannes body vpon the cours of the planetes. And in the hours that planetes regned in. And ſo may euery maneꝛ Feuer be called. *Planetica Febrit.*

¶ Item lactea and ſubtenuis with out any feuer is euell ſyne/ foꝛ it ſheweth that the body is diſpoſed to Idꝛopyſye/ in the feuer Interplat comenly it ſheweth colde. Auicen ſayeth that colde is cauſed of mater of humours not coꝛrupte.

¶ Caloꝛ hete is cauſed of matere coꝛrupte. The mater that is cauſe of a feuer is gendꝛed withoute his veſſelles/ that is to ſay/ withoute his vaynes/ foꝛ kynde mayſtereth and ouercometh and ſheweth and caſteth hym out to the vtter partyes of the body/ as ferre as he may foꝛ to mundyfye the body/ ỷ is to ſay foꝛ to purge and make clene the body/ whiche matere cauſyng feuer yf it be. Flematyke/ it cauſed *Frigus*/ yf it be colryke it cauſeth *rigor* Anglice ſtarkyng and racchyng foꝛ colde. And it be of melancolye it cauſed *Opilacion.* Anglice greuyng and gruchyng in. *Iuterpolatis* and in *Cotidianis* comenly is *Frigus Intercinis* Rigoꝛ *Inquartanis Oripilacion.* And take hede/ that as auctours of Phyſyke/ techeth defference by twene Rygoꝛ and Frigus.

Rigoꝛ in a feuer.

Oppylacyō

¶ And as Haly ſayeth in his perfectyf/ and alſo all auctours that Rigoꝛ is with pꝛykyng and pꝛyckyng and payne in the membꝛes *Animatis.* Anglice in the membꝛes of lyfe. And ſome tyme as it were with a thoꝛne in membꝛes animatis that is to ſay in the membꝛes of lyfe/ and that is by cauſe of fumoſytes hote and ſharpe ſtyyng vp to the hede/ what be membꝛes of lyfe ſee in the next ca. Whan it is but Frygus/ than is colde in ỷ mēbꝛes/ as it were ſnowe/ oꝛ yſe/ and that is by cauſe of fumoſytes/ that are ſlowe and heuy in comyng.

the dyfferēce betwene Frygus ⁊ Rygoꝛ.

¶ Alſo eyth a onther poynt ther is of dyfferēce betwene *Rigor & Frigus.* Foꝛ whan it is *Rigor* ther is moꝛe quakyng ⁊ cheueryng than whan it is but Frygus. And that is by cauſe of ſharnes of coloꝛ/ perſyng and pꝛykynge and pꝛyckynge the membꝛes of lyf. And whan it is but *Frigus*/ ther is not ſo moche quakyng and chyueryng as whan it is Rygoꝛ. And that is by cauſe of duines and dedenes of fleume coꝛrupt.

an other dyffernce betwene rigoꝛ and frigus.

¶ Itē whan it is Rygoꝛ ther is fyꝛſt ſtronge colde and gꝛete chyueryge/ ⁊ after grete hete/ by cauſe of ſmerthenes and woodnes of coler ⁊ whan it is Frigus ther is ſoft chyueryng/ ⁊ after ſoft hete it is by reaſon of dullenes and heuyneſſe of fleume. *Oripilacion* is dyfferens fꝛo bothe that is to ſay bothe fro Frygus and fro Rygoꝛ. Foꝛ Oꝛypilacion is moꝛe ſtronger raſyng and ſhakyng/ than whan it it Frygus oꝛ Rygoꝛ.

oꝛypplaciō

¶ Alſo Oꝛipilacyon is colde by cauſe of clodenes/ and Rigoꝛ is dꝛye by cauſe of ſyccyte. And as the rygbone ſhulders bꝛeſt. And that is by cauſe of terreſtre of melancolye.

Explicit capitulum de lacta urina.

Incipit capitulum de colore Karopos.

her begynneth coloꝛ karopos.

Color *Karopos.* Foꝛ as moche as it is moſte nere towarde whyte coloure/ and Yelowe coloure in vꝛyne/ bothe in kynde/ and in lykeneſſe and mooſt accoꝛdynd in ſygnyfycacyons. Therfoꝛe auctours techith of karopos nixt after them afore. ❡And for to knowe coloure karopos/ vnderſtand that as auctours techith it hath ſomdele of whyte colour/⁊ ſomdele of Jelowe coloure. And ſomdele of blacke coloure but more of whyte as clothe made of whyte and blacke / hauyng more of whyte. And therfor auctours lykeneth it to yͤ heer of Camyles ſkyne /⁊ coloure karopos ſheweth euermore Fleume/that is viſcous and gleymous and groſſe and indigeſt melancolye to rayne in the body. ❡If the vryne haue more of Jelowe than of whyte that Jelowe colour is euermore whytes ſhe/ but kyndely more toward mylke whyte than whyte whyte/as it is ſayde in yͤ.iii.capi.before/for euer more vryne that is Jelowe and ſtandet moſt by whyttenes /with amaner of bryghtnes/ goyng towarde rudynes kyndely / it ſheweth that Fleume and Melancolye hath mayſtere in the body but melancolye mooſt / and yf it haue euyn lyke moche of bothe that is to ſay of whyttenes ⁊ Jelownes it ſheweth equalite of Fleume ⁊ of Melancolye/⁊ whan it hath ylyke moche of botke yͭ is to ſay /of whyttenes and of Jelowenes it is properly karopos. Thus ſpeketh auctours / ⁊ alſo they ſay that karopos is a mene colour betwene whyt and Jelowe/as we ſe in this yonge bachylers hedes/that noryſſhe theyr lōge lockes / whiche coloure is called in latyn Flāmis anglice whyt Jelowe or Jelowyſſhe. ❡The comentours vpon Gilis in this ſame place ſayeth thus colour karopos ſayeth he is Flauus lyke a Camel ſkyne/or els the onych ſtone And as I haue lerned of them/that haue had kemels/other they be gray dun or els whyte graye for whe ſe at ouer eye that whyte graye ⁊ whyte Jelowe be not all one/but take hede wher I ſayde ryght now that ther be .iii. maners of karopos ⁊ vnderſtande yͭ thogh all theſe, .iiii. colours yͭ is to ſay, Alba ⁊ Glauca Lactea ⁊ Karopos / betokeneth febleneſſe of digeſtyon in the lyuer /it not with ſtandyng karopos is better colour than any of that other .iii. ❡And therfore auctorurs calleth it Colorem gaudioſum / anglice a ioyous colour / or els a ioyfull colour. For it ſheweth that kynde is redy ⁊ dyſpoſed for to haue mayſtry and the vyctory of the batell that is to ſay in the fyght betwene the kynde/and the ſekenes. And therfore yf it be ſo / yͭ a ſeke mans vryne appere fyrſt whyte: and after Jelowe and after lactea/ ⁊ than karopos/or els whiche of all .iii. appere ſo that the laſt be karopos it is a very good token/for it ſheweth yͭ kynd is redy for to warke ⁊ ouer come the ſekenes though it ſo be/that coloure karopos ſygnyfyeth fleume vyſcous and melanlye groſſe as I ſayde well ere/and alſo take hede yͭ vryn whyte and Jelowe vryne and mylke whyte/as the.iii.chapytre.bofore ſpeketh of/are euermore with a thynne body/or els thynnyſſhe. But euermore karopos is with a thycke body / and ther of dyures auctours make no dyſtyncyon that is to ſay no dyuerſyte betwene karopos/ and whyte and Jelowe and mylke whyte/, ſaue karopos is euermore as I ſayde with a thycke body / ⁊ that other with a thyner or a thynnyſſh. ❡Than vnderſtande for a rewle / that vryne karopos. that is to ſay/ whyte vryne/or Jelowe vryne/or mylke whyte vryne/or els whyte gray vryne with a thycke body /yf it haue a maner of dymnes aboue whiche dymnes may not well be perceyued / but yf thou put thy hande

what ſygnifycat colour karopos.

maſtery in the body.

Flauus.

The batell betwene yͤ kynd ⁊ the ſekenes.

karopos is euer with a thycke bodi.

to the vrynall/it ſheweth a leucofleume. ¶ In the leucofleume comynly the ſtomake ſwellyth after mete/⁊ the eyen ſwellyth and baeded ⁊ wared dymyſſhe ⁊ blodyſſhe/⁊ the face alſo/⁊ yͤ feete be pouffyd vp. Itē vryn lactea or karopos ⁊ thycke/⁊ with a maner of ſmall grauell/or cheſell in yͤ bothū ſheweth Colicā paſſionē/or Ilicam paſſionē. ¶ If it be colica paſſio/than feleth he grete payne vnder yͤ Nauell. ¶ If it be Ilica paſſio/in yͤ left ſyde. ¶ If he haue both Colica paſſio ⁊ Ilica paſſio/than he ſuffred payne in bothe yͤ places. What is Colica paſſio/thou haſt apertly in ca.de albo Colore. Ilica paſſio in this maner is cauſed. ¶ Ilion is a ſmal rope lyyng in yͤ body/a lytel aboue yͤ reynes And in theſe Ilions is ſōtyme gēdryng ⁊ gadryng of euyll humours fleumatyke ⁊ vyſcous/⁊ then bycauſe of viſcoſite/⁊ bycauſe of lytelnes/of coler/which ſhold bycauſe of his hete/clerenes ⁊ bryghtnes/put ⁊ ſhoue ⁊ delyuer out away the dreſtes/yͤ leuynges/ the groūdeſopes/ ⁊ the enyll vyſcous humours in yͤ Ilions beyng out of the Ilions/yͭ is to ſay/yͤ vyle viſcous mater yͭ gadreth to gyder in yͤ Ilions ⁊ clūpreth there/yͭ is to ſay/in yͤ guttes ⁊ ſtuffeth ⁊ ſtoppeth them/⁊ bycauſe there of wynd in yͤ Ilions is gēdreth For they be neuer more woute wynd/⁊ ſo is Ilion ſtuffed ⁊ may not delyuer hym ſelfe. ¶ And ſo bycauſe yͭ the kynde is not of myght for to caſte out yͤ wynd ⁊ yͤ euyll mater bytyme/nor alſo kynde hete is noght myghty in his party/for to helpe to deffie it/nor delyuer it out/therfore it haldeth hym ſtyll ⁊ cauſeth ſuche payne ⁊ angwyſſh yͭ the ſeke thynketh yͭ one thyrled hym wᵗ a wymble or perfoure/⁊ on this wyſe cometh Ilica paſſio. And in this rewle/⁊ in all yͤ rewles in this chapytre/vnderſtōd karopos/as I ſayd in yͤ rewle befor this

Colica paſſio. Ilica paſſio.

Howe is yͤ ilica paſſio gendreth.

¶ Item *Vrina lactea, alba, uel Karopos.* thycke ⁊ lytell in quantite wᵗ ſande or cheſel in yͤ bothū/ſheweth Calculū. ¶ Calculus is yͤ ſtone in yͤ bladder/as Nefreſis or Nefreſia is yͤ ſtone in the reynes/⁊ lapis is taken for both. Vnderſtōd yͭ Calculus is gendred in.iii.maner wyſe/one may be of grete plente of ſupfluytes of ſome vnkynde humour / or humours yͭ are gros ⁊ viſcous/another may be by ſtrettenes of yͤ waies of yͤ vryn fro yͤ raines to yͤ bladder. The.iii. whan kynde hete is not myghty/for to ouercome and ouermayſter/nor for to caſte oute that mater that gedred and gendreth and clūpreth in yͤ bladder And whan it is ſo that ony of theſe cauſes / or ſome parte of them/or els all cauſeth the generacyon ther of/it is by reaſō that ſuche humoure/or humors as afore ſayd be with holden/and maketh dwellyng in the bladder or els in the reynes longer than they ſholde / wherby theſe partyes that are mooſt moyſte wayſteth and cōſumeth away. ¶ Aud theſe partes that be moſt terreſtre and drye bydeth ſtyll/and ſo that mater is indurat and exſiccat/that is to ſaye/harded and dryed/and ſo is gendred a harde grauell And than but yf kynde hete be of myght for to take and delyuer it forth out of the body by tymes that grauel gadreth and clotteth togyther/and ſo groweth in to a ſtone If the ſtone be in the reynes/it cauſeth payne and angwyſſhe out of meaſure And than oftentymes it fortuneth that his feete are colde and his ſlepynge and herynge feblyſſhed And the cauſe wherof is this For the ſenewes by whiche the ſpiritus and the myght of kynde hete paſſeth oute by to the extre-

The ſtone.

The ſtonē is gēdreth iii. maner wyſe.

mytes of the body/as to the feete/to the handes/and to the eres/and ſoo to al other/be ſo conſtrycte and ſo aſtonyd and diſtempered through vyoclece of the ſekenes/that the myghtes of the ſpūs/and of the kynde hete may not haue theyr kynde cours to theyr inſtrumentes/for to do theyr offyce/as they ſholde.

the generacyon of Ilica paſſio.

¶ And alſo oftentymes cometh Ilica paſſio ther with For comynly yͤ Ilions/the ſmall guttes/that we call Ilions/be preſſed ⁊ thryſted/ bycauſe of the ſtone in the reynes/⁊ bycauſe the ſuperfluytes of the fyrſt digeſtyon/be with holde in the Ilions And ſo cauſeth inflacion/puffyng and ſuellyng and grete peyne. And this is alſo Ilica paſſio And alſo in Calculo cometh other whyle Ilica paſſio/as well as it doth in Nefreſia/and by the ſame reaſon/ as I ſaid ryght now/ of *Calculus & Nefreſia* you mai ſe more i *Capitulo de albo colore*

what thynges be hurtful to them yͭ hath yͤ stone.

To them that haue the ſtone/and are diſpoſed to the ſtone/are noyus ⁊ hurtfull all metes and drynckes that cauſeth gros humours. As Beef and porke and waterfoule/and all maner bones/ and fryed mete/ and all maner ſalte metes/⁊ euery maner cheys/and namely that we cal freſſhe cheys/out take freſſhe cheys that is of a gotte For that is calidus ⁊ humidus Harde egges/ nottes/ſtockfyſſhe/and walnottes/peſcoddis ⁊ euery frute tyll it be melwed and leyne/to the ful/thycke wyne/thycke water/thycke ale/and newe ale/ feble ale/or goyng lowe/and long ſtondyng ale/ or yf it be not well boyled ale/and all ſuche maner thyngis ¶ And all other yͭ cauſeth viſcous humours in mannes body/as puddyngys/ſaucegis / and euery mete / that is made of the Inwarde of the beeſte/ſhepes Inwarde is beſt. Ryſe/and floure/and pākakes/and therf brede/and euyll baken brede / and all ſuche. ¶ Alſo all thoſe thynges that letteth digeſtion/ As rayne water / ſnowe water / and water frute/moche etynge and moche dryncke/ moche bathynge/moche wakynge/and exceſſe in lycherye. ¶ Item vryne Lactea/or karopos and thycke If the vryne haue ſhewed hym ſo longe tyme in two waters/or iii.iiii.or moo

howe is yͤ hede ache caused.

It ſheweth ache and payne in the hede If it be ſo newly it is a token that the ſekeneſſe is for to come And this is the Philoſophye or reaſon/whan fleuma hath longe tyme holden hym/and regned in the body / that hete / that hath werken and wroughte in the Fleum/ nowe at the laſte hath mayſtred that Fleum/and reſolued hym/or els the more parte of hym/in to fumoſites thycke and vapoures/whiche fumoſytes ſtyeth vp to the Cerebre And whan that they haue there none Iſue/it cauſeth ache and payne in the hede. ¶ Itē theſe poyntes all wytneſſeth Ipocras In the laſte ende of the fourth partycle of his Aforiſmis. ¶ Item vryne Lactea/or alba/or Karopos Inequall ſpyſſe and vnpure/that is to ſaye / more thycke in ſome place/ than in ſome/ and trubly/ſheweth exceſſe and diſtemperans of kynde Fleume without any Feuer/and ther with euyll digeſtyon/and ache in the hede and namely in yͤ hynner parte For there is the ſee of Fleume And alſo with ſwellynge and ryſynge aboute the ſydes/and in the Chekes / with euyll taſte in the mowth and moche ſpyttynge / and dulneſſes of the wyttes/ ſlowneſſe and ſlombryneſſe/and grete heuyneſſe And all theſe poyntes are cauſed throughe reſolucyon of humours gros/and rawe mater/of whiche mater cometh a fumoſite

And whan that fumoſyte may not be conſumpte/nor mayſtred of kynde hete bycauſe that kynde hete is but feble It paſſeth forth to dyuers partyes of the body/and aggreueth and noyeth them And that fumoſyte ſpredeth aboute in to the Ipycondryes/⁊ there cauſeth inflacyon And alſo that fumoſite ſtyeth vp by Iſophagus to the tonge and there it is thycked aboute the tonge/ and ther cauſeth euell taſt and moche ſpatlynge. And after ſtyeth vpwarde to the hede/and there cauſeth peyne and ache. ¶ And ſo ſpredeth by the ſenewes aboute in the body / and dulleth and febleth the meuyngis of the wyttes/and the myghtes of the body/ and of the ſoule/ and ſo is all the body diſtempred. The whytneſſe of the vryne/is bycauſe of frigidyte / and alſo of fleume For fleume is kyndely colde and whyte And therfore he cauſeth whytneſſe in the vryne. Whye it is thycke is bycauſe of humidyte / of fleume For humidyte thycketh the vryne As I ſayde In yͤ Chappytre de albo colore. Whan the vryne is inequall/it is bycauſe of perturbacyon and diſtrublynge of the humours in the body/ As thou haſte in the Chappytre de Nigro colore. Whan the body of the vryne is vnpure/ that is to ſay/thyckyſſhe and trublyſſh/it ſheweth defaute and febleneſſe of kynd hete/ and that he is not of myght for to depure nor clenſe the body of the blode. ¶ Item vryn Lactea or karopos thycke and lytell in quantyte/trubly and with ſmall longe reſolucyons/or with ſmall greynes ſheweth a getherynge of euyll humours / ⁊ colde in to the body for to make and gender apoſtume Alſo the ſame vryne ſheweth the wombe fluxe/⁊ whye the vryne is lytell in the wombe fluxe/this is the reaſon / in yͤ wombe fluxe/the body is moche depryued and reſtrayned fro his ſpūs and frome his kynde hete/and of his myghtes And bycauſe ther of the .ii. digeſtyon/that is to ſaye/Epar. is faynted/and hath not his kynd myght/for to drawe to hym ſucoſyte/that is to ſay humidyte / and bycauſe therof/are the humours/but lytell and but fewe and feble/and ſo that is yͤ reaſon whye the vryne is lytel and the egeſtyon moche/and oft/and therfore ſheweth Ipocras/that moche vryne made by nyght / ſheweth lytell Egeſtyō ⁊ moche Egeſtyon lytell vryne. Egeſtyon is delyuerance by kynde/ as Ingeſtyon is etynge. The forſayd reſolucyons cometh of mater of Fleume diſcē dynge fro the ſtomake to the Ilions/or ſmall guttes/of whiche Ilions thou haſt afore. Whye the ſayde vryne is diſtourbled and trubly/is bycauſe of mixcyon and diſtemperanſe of the humours in the body. But take good hede that though thoſe forſayde vryns be as who ſayth aloone Neuertheleſſe this is the difference bytwene them/for that vryne that ſheweth colleccyon of euyl mater drawynge towarde apoſteme As Theophilus ſayth/ſheweth a maner of fathneſſe aboue / ⁊ ſo doyth it not/whan it ſheweth the wombe Fluxe/the payne is in the wombe And take good hede/that all theſe forſayd rewles be not too be vnderſtande ryght / as I ſayde ryght nowe in the fyrſte rewle / that is to ſaye/not as in karopos/but in as moche as whyte. ¶ Item vnderſtande that yf it ſoo be/ that after the forſayd maner vryne/that ſheweth colleccyons of apoſtume/come an vryne ſpiſſe and karopos/and moche

Hede āche cauſed / by fumoſite aſcendynge i to yͤ brayne.

vryne inequall.

thyck vryn

why yͤ vrin is lytell in wombe fluxe.

Egeſtion ⁊ ingeſtion.

Mans body is dyuyded in .iiii. partes.

The fyrſte regyon.

The brayne.

Diſcrypciō of the brayne.

in quātyte ſheweth ſolucyon/that is to ſaye/vndoynge/and waſtỹge/and mynyſſhynge awaye of that mater/that wolde gether ſo in to A poſtume. ❡ And in theſe maner wyſe maye bryne be ſpylle/as I ſayde in the Chapytre of blacke coloure. ❡ Nowe vnderſtande that mannes body is deuyded in to fowre partyes/whiche fowre partyes be called in this faculte. Quatuor regiones corporis humani Anglice/ the fowre regyons of mannes body/or the fowre pryncypall places/or partyes of mannes body. ❡ The fyrſt regyon/the fyrſte place conteneth Membra animata/the membres of lyfe/ And this regyon begynneth at the Epiglote/excluſyfe/and goyth vpwarde/ the membres of lyfe be theſe. ❡ The brayne Pia mater/⁊ Dura mater/and all the ſenewes that be about thoſe partyes /whiche ſenewes goyth to the ſpiritus of lyfe/and to the Cerebre/for too gyue wytte/ and too make and fourme ſterynge and myght and vertue of the ſpiritus / of lyfe And by cauſe there of they are called Membra animata/anglice the membres of lyf ❡ Of all the membres of lyfe Cerebrum the brayne is mooſt pryncypall and mooſt noble/for this reaſon For the ſoule/the whiche is lyfe too all the body And ouer all the body/and in euery place and party of the body of man/as well in the lytell Fyngers ende/as in any partye/or place of the body hathe his mooſte pryncypall dominacyon/and myght/ and vertu/of workynge in the brayne/more than in any other place/⁊ that is by cauſe of imagynacyon/reaſon and mynde/as thou ſhalt ſee here afterwarde. ❡ The Cerebre is thus dyſcryed/in the boke of Anathomiis/that is to ſaye/the boke of expoſycyon/of the Inner partyes and membres of mannes body. ❡ The Cerebre is a membre Calidum ⁊ Humidum per ſe/ Saue he is Frigidum ⁊ Humidum per accidens/rounde and neſſhe and ſofte and tender in his ſubſtaunce/and whyte in coloure/and deuyded in to.iii.celles/or.iii.cawes. ❡ Neuertheleſſe ſome ſaye that the Cerebre is Frigidum ⁊ Humidum per ſe/ And ſo all Auctours agre/that it is Humidum And for this reaſon it is Humidum that it ſholde the better and the more redely take and receyue inpreſſyons and fourmes of wytte and of vnderſtandyng/in deſeruynge/and Iudgynge/and in herynge/and in auyſementes and ſuche other. ❡ Theſe.ii. termes Calidum ⁊ Humidum/is declareth ſuffycently the fyrſt boke the fowrte Chapytre. ❡ This terme per ſee/is as moche for too ſaye/or too be vnderſtonde as proprely in his owne kynde. What this terme ꝑ accidens is/it is declareth in the fyrſte boke/the fowrte Chapytre. ❡ Gylbert in his coment vpon Gyles ſayth that Cerebrum is Frigidum ⁊ Humidum per ſe/and for the ſame reaſon/it is neſſhe/and tender. It is rounde As conſtantinus ſayth in his coment For by cauſe that it ſholde haue none angles/that is to ſaye/ no holles/nor cornes/in whiche maye ſuperfluytes gather For to cauſe and gender ony ſekeneſſe/or deſeaſes And alſo for the more rounde ethynge is the better/ it is kepth and ſaueth hym ſelfe fro ſtrokes and hurtynge. alſo It is whyte/ for this reaſon For of all colours that be/ whyte is moſt able for to take and receyue fourmes and ipreſſyōs.

The fyrſt celle of the hede.

¶ Alſo it is dyuyded in to .iii. places into .iii. foldynges/ or .iii. cawes as I ſayde by cauſe of .iii. dyuers maners of operacyon of warkyng that he hath. The whiche .iii. celles be called by theſe .iii. names. Fantaſtica. Imaginatia ⁊ Viſualis Anglice the fantaſtyk the ymagynatyf/ and the places of mannes ſyght/ and this is the fourme of the hede in the ouer place of yͤ hede/ is mannes fantaſye/ ⁊ his Imagynacyon/ of caſtynge and vnderſtandynge and the myght and vertue/ and the Inner lyght of wytte and of demyng in man And this Imagynatyf is Calida ⁊ ſicca in complexcyon And for this reaſon that by theſe qualites it ſholde kyndely be depured and purged fro ſuperfluytes. And alſo that it ſholde the better drawe and take the colours and the forme of thynges in caſtynge and demynge.

qualites of ymygynatyf

the .ii. celle of the hede

¶ The myddell celle/ is called Racionatiua the racyonatyf for ther is the myght and the vertue of dyſcrecyon/ and of reaſon/ and it is calidus ⁊ humidus that by thoſe qualites/ it ſholde the better conforme hym to propertes in knowyng of thynges and in demyng ⁊ in Iudgyng the good from the euyll.

the .iii. celle of the hede

The .iii. celle/ that is to ſay/ the .iii. partye of brayne is called Memoratiua or Memorialis the memoratyf/ or the memoryall/ that is to ſay/ the place of memorye/ of mynde in man whiche place why call in englyſſhe the hynder partye of the hede/ or of the hatrell/ or the noddy And it is Frigidus ⁊ ſiccus for by cauſe of theſe qualites/ it ſholde be the better in takyng/ that is to ſay/ in holdyng and kepyng of thynges yͭ are receyued and layde vp ther/ for colde and drye kyndely cōſtrayneth and byndeth and holdeth and keveth together.

operacyō of the brayne and of the imagynatyfe.

¶ Then in this maner wyſe is operacyon and warkyng of the brayne fyrſt Imagynatyf taketh and perceueth and comprehendeth thynges outwarde/ by Inſtrumentes of the .v. wyttes that is to ſaye/ by the eyen by the erys/ the noſe the goyng and the felynge and anone he bereth in thouth thoſe thynges ſo conceyued and ſendeth them ſo conceyued and perceyued outwarde to the ſoule by certayne vaynes/ that are called Nerui ſenſibiles/ the ſynewes of wytte whiche thynges ſo preſented the ſoule taketh and receyueth and draweth hym to his ſe/ that is to ſay to the myddeſt parte of yͤ hede whiche place is called de Racyonatyf for theyr is the proper ſe and dwellynge place of the ſoule. And ther as a Iuſtys in his ſe or place he avyſeth hym of thos that afore hand wher fantyſyed and Imagyned ⁊ caſteth whether thy be honeſt or vnhoneſt or they be fayre of foule good or euyll whether they be to be taken or to be lefte or to what ende thoſe thynges ſhall be brouth to/ and ſo in all other lyke cauſes/ and in this maner wyſe Iugeth Imagynatyf ſkyle ⁊ reaſō together/ thā whā yͤ ſoule hath thus determyned/ yͭ is to ſay/ demed or iudged what thyng is yͭ is for to do/

and what is for to leue/what for to kepe/and what is for to refuſe ¶ Than thoſe thynges that be for to do or for to kepe the ſoule ſendeth forth to the memoratyf for to kepe in treſour/ and than yf it be ſo/ yͭ that partye of yͤ heed be well proporcyned in the forſayde qualites theſe thynges are well kept and longe tyme and they come when men wyll or els not. ¶ Imagynatyf hath moche of yͤ ſpryte by reaſon yͭ yͤ ſpũs ſholde ſuffycyẽtly renne ⁊ haue his cours to ⁊ fro to yͤ Inſtrument of yͤ .v. wyttes ⁊ ſwyftly ⁊ ſmertly bere blode and telle too the ſoule his conceptes of that thynges that he taketh fro with out forth. And alſo it hath but lytell of mary / that is to ſaye / of kynde of mary. And that is by reaſon that the cours of the ſpũs ſholde haue no lettyng ther by. ¶ Item the raconnatyf hath moche of the ſpryt/that by reaſon ther of the ſoule maye ſufficyently worke / and fulfyll his ſpyrytuall operacions For the workyngges of the ſoule/are goſtly / that is to ſaye /ſpyrytuall/alſo it hath moche of yͤ mary/that the ſpũs ſholde be conforted ther by. ¶ Item yͤ memoratif hath but lytell of the ſpryte for by cauſe thoſe thynges that are there putte vp in ſtore / ſholde not lyghtly ſlyde awaye by cauſe of plente/ and of multytude of ſpũs/by theſe thynges a forſayde yow may perſayue yͤ reaſon why yͭ ſome folke take ⁊ perſayue a thynge more ſoner than ſome folk and that ſome folke haue better deſeruynge of a thynge than ſome and ſuche lyke

the racyonatyf hath moche of yͤ ſpryte.

Pia mater & Dura mater / are two ſmalle thynne ſkynnes / two thynne webles/or els two thynne rymes/in whiche the Cerebres are lapped and heylde ¶ The fyrſt is nexte the brayne/and that is called Pia mater. Anglice the tender modre/or els the ſofte moder yf that he be perceſſhed/ther is but deth/ yͤ other is called *Dura mater* the harde moder thogh Dura mater be perſſhed / there maye be poſſebylyte and lykehode of lyfe Inoghe / and alſo thes two thyne ſkynnes or webbes is in Craneum yͤ hede panne/he lyng defendyng and kepyng them all

Pia mater ⁊ dura mater.

The regyon that conteneth the ſpyrytuall mēbres are thes *Iſophagus & Trachearteria & Epiglotum Arterie Candes Pulmonis, Cor & Pulmo & Diafragma.* And ſo this regyon begynneth at Epigloton incluſyf and endeth at Diafragma incluſyf Epiglotum is the throte bolle/ or the throt golle vndre the chynne/in ſome countre it is called the ſcrowpe Galienus in libro anathomiarũ calleth it Cartilago gutturis anglice yͤ throt cruſſhell/ or the throte cruſſhell bone Epiglotum is mooſt parte all waye calleth in Phiſike/⁊ in gramer alſo /vna ro vnula. anglice yͤ vue/or yͤ vnule or els ſekeneſſe of the throt golle/⁊ as trachearteria lyeth on yͤ weſande ryght ſo the crope lyeth on the trachearterie / as thou ſhalt ſee here after folowynge it is Frigidus ⁊ ſiccus And it ſerueth to .iii. thynges / it ſerueth to the membres of lyfe caſtynge and defendyng the ſuperfluytes of fleume that thay be not choked nor ſtoffed ther with / and it ſerueth alſo to the ſame purpoſe in the ſpyrytuall members.

The ſperytuall membres.

officiũ epigloti.

Alſo euyll Eyre and duſt that wolde entreth by the noſe tryls and other whyles by the mouth he letteth and kepeth fro yͤ ſpyrytualles / in theſe mēbres falleth ſomtyme a ſekenes yͭ is called alſo in phyſyk *una* or *Vnula* or els caſus vnule yͭ is no more for to ſay but ſekenes of vnule/that is to ſay of yͤ through goll / ⁊ as yͤ auctours of Anathomijs techeth this ſekenes is sõtyme cauſed of blode/ſomtyme of Color/sõtyme of Fleume/⁊ sõtyme through melãcoly. ¶ If it be bycauſe of exceſſe of blode than yͤ vryn ſheweth hi rede. If it be of Color citrine or citrinyſſh it ſheweth citrine. If it be bi cauſe of Fleume. it it more white/or whytyſſh. If it be throw exceſſe of melancolye bloiſhe/or blakyſſhe Iſophagus. is the trowth by hym paſſeth the fode in to the ſtomake. It begynneth at the rote of the tounge in the throte/ and endeth at the mouthe of the ſtomake. And it is holwe and playn within/ that the fode ſholde not be letted. And it is Frigidus & ſiccus in conplexcyon Trachearteria the trachearterie/or els trachil other inglyſſhe fynde I none therfore/ it is a membre Frigidus & ſiccus. in conplexcyõ/ hole and playne lyyng on the trowth bytwene the trowth and the krowpe begynnynge in the nether ende of the krowpe/ as ſheweth ſom. But as Galienus ſayeth his begynnynge is on the rote / that is to ſay / in the nether ende of the tounge lyynge on the trowth bytwene the trowth and the krowpe. ¶ And this is his office he draweth and bereth ayre and ſpũs to the lungos / why it is hole is by cauſe that the ayre may eſely outer and paſſe therby/ it is playne / by cauſe that the voyce ſhold not be letted in ſpekyng lyke as Iſophagus is hole and playn that the fode ſholde no lettynge haue in ſwolowyng therof. ¶ And take hede that whan one eteth the trachearterie ſhetteth. And Iſophagus. Anglice the trowth openeth hym. whan one ſpeketh Iſophagus cloſeth and Tricheaterie. openeth. And yͭ is the cauſe/that whã one eteth in ſpekyng ſometyme a crome of brede entreth the trachearterye/ and may not away/ but thorwe cowfyng/ or ſmytynge bytwene the ſhulders. By thos trachearterye cometh ayre to the lunges / and fro the lunges to the herte Trachiarteria is as moche for to ſaye/as arterye drawynge and ledynge the ſpũs of eyre. ¶ The ſpace bytwene Trachearteria & Iſophagus. /is called Iſmon in whiche ſpace are gadreth and gendreth humours that torneth in to apoſtume that is called Squinancia the ſquinancie ſomtyme gadreth in that ſame place. And ſomtyme withoute that ſame place. And whan it is onely within / or els bothe within and withoute / it is properly Squinancia. But whan it is onely withoute than it is properly Sinancia. The Synãcye/ thus ſheweth Galyenus in his boke of Anathomiis/ ⁊ bothe of theſe ſykeneſſes are called Iſmonia. Canales. Pulmonis &. Fiſtule. Pulmonis. Be all one Anglice the lungue pipus as I ſayde in the chapytre of bloo colore Pulmo the lunges is a membre ſofte and tendre Frigidus & humidus/ in complexcyon/ hauynge .iii. wynges and .iii. lappates and .ii. meuynges / yͭ is to ſay/ .ii. maner of ſterynges and it is ſofte and tendre by cauſe it ſholde be the more able and apte to take and receyue eyre/alſo it ſemeth well that they be colde and moſte/for ther are wonth to brede colde apoſtumes/as Pulmonia & pipulmonia as I ſayde in ſyxte chapytre de liuido colore. Alſo it is wynged that it ſholde yͤ better giue eyre and colynge to the harte. ¶ It is meuynge in .ii. maner wyſe as is the herte / that is to ſay. In cloſynge and openynge in cloſynge he delyuereth and caſteth fro hym ſuperfluites / and in openynge / he draweth Eyre to refreſſhe the harte / and for too ſlake and tempre the hete of the harte. ¶ Cor.

ſekenes of yͤ throwth.

Iſophagus.

trache arteria.

Sqinãtia.

Sinantia.

the lunges

The .iiii. pryncyppall mẽbers of man.

the harte is pryncyppall of all the ſpyrytualles. Wherfore vnderſtande that foure membres in man be moſte pryncyppal of all membres and lymes in man *.ſ. Cerebrũ Cor Epar & Teſticuli.* For withoute them may no man kynde ſtande nor be/ and alſo yf it fortune any of them foure to be hurt/ or periſhede/ man lyueth not/ the herte hayth the qualytes of Fyre that is to ſay it is calidus ⁊ ſiccus and it is ſhape lyke the flame of fyre/ or els lyke a pere. And with a ſadde body brode aboue and narowe bynethe and hath two maner of meuynges and it is calidus ⁊ ſiccus/ for it is yͤ well and grounde of all kynde hete in mannes body.

As yͤ ſonne werkyd on the erthe ſo werkid the hert in the body.

¶ And therfore lyke as the ſonne worketh kyndely hete in all the creatures of the worlde. On the ſame wyſe doth the hert in the body of man/ it is formed lyke a flamme of fyre/ or els lyke a pere. Cõtra/ thow mayſt ſaye/ a pere is narowe aboue ⁊ brode bynethe but Cor is cõtrary wherfore vnderſtande that man is called. *Arbor uerſa.* anglice a tree torned vp ſo downe/ for he hath all his rotes ⁊ his ſpryngges downe warde/ for all yͤ ſenewys of yͤ body haue theyr begynnyng/ ⁊ ther ſpryngyng/ ⁊ ther growyng fro the brayne/ all the bones at the hede panne/ all the arteriis at the herte and all the vaynes at the lyuer/ as thoũ haſt in capitulo de liuido colore. And ſo the hert conformeth them to the dyſpoſycyon of kynde/ and that is the cauſe why it is ſo narowe a boue and brode beneth.

¶ And therfore grekes call men Antropoos/ that is to ſay. *Arbor euerſa.* Alſo the hert is ſadde in hym ſelf/ that he ſhold not lyghtly be dyſſolued bycauſe of his hete/ alſo he is euer more meuynge in .ii. maner wyſe/ that is to ſay in oppenyng ⁊ cloſyng contynually/ in oppenyng for to drawe to hym eyre to yͤ temprynge and refreſſhyng of his hete/ in Cloſyng to take and to do away and purg hym ſelfe of euill humours ⁊ frõ ſuperfluytes of euyl humours.

The place of the hert

The cauſe why man is hoter in yͤ ryght ſyde than in yͤ lyft ſyde

¶ Alſo vnderſtand that yͤ herte properly lyeth in the lyfte ſyde of man vnder the rybbes/ and therfore the ryght ſyde hath more kynde hete frome the harte/ than hayth the lefte ſyde/ for the herte openeth hym euermore to the ryght ſyde. And alſo by reaſon that Epar lyeth more on the ryght ſyde than on the lefte ſyde/ as I ſayde in the fyrſte boke the .ii. chapitre. And this is the Phyloſophye/ why that the ryght ſyde of a man is more warme/ and more abul to ſteryng ⁊ meuyng and workyng/ than is the lefte ſyde *Diafragma.* is the mydryf/ and it is called alſo *mappa Ventris*/ the bely borde clothe and Mappa ſperitualis/ the ſpyrytual clothe/ for the ſpyrytuall membres lyeth therin ryght/ as yͤ borde clothe bereth yͭ/ yͭ lyeth theron/ ⁊ it is ſayd *Diafragma*/ of this worde dia ⁊ of this word *Fragma*/ yͭ is to ſay brekyng dowyng ⁊ deꝑtyng. For it deuydeth ⁊ deꝑteth ⁊ bereth yͤ ſpyrituals fro yͤ other membres/ that be vnderneth them/ that is to ſay/ the paunche and the guttes. And therfore it is ſtrauth and raught and raeyched oute as it were a teſture of clothe/ or a ſkynne/ tyed all aboute the ſydes of a body *Diafragma.* is *Frigidus & ſiccus*/ as ſom ſaye. And ſom ſaye it is *Frigidus & Humidus.*.

¶ The thyrde regacyon laſteth fro *Diafragma*/ excluſyf to the reynes/ ⁊ to the lowyng excluſyf/ the lowynes be yͤ nethermoſt places doun warde as the thyes the hyppes and the buttockes Lumbi are Calidi ⁊ ſicci yͤ raynes are *Frigidi & ſicci* ſomtyme Lumbi are takẽ for the reynes. And alſo

the mẽbers nutrytyfe.

for yͤ places about the nether ende/and this regyon contayneth mẽbra nutritiua/yͤ mẽbres nutrytyfe. Mẽbra nutritiua are theſe. Epar, ſtomachus, Splen, Fel, Inteſtina, Cirbus, & Ciſac. Epar is the pryncypall mẽber of all the nutrytyfes/⁊ cerebrum is pryncypal of the membres of lyfe. Cor is pryncypal of the ſpũales and Renes is pryncypal of the generatyfes. Some ſay Teſticuly are yͤ pryncypal of yͤ generatyfes.

The lyuer.

Epar is a mẽber hote ⁊ moyſte in complexyon ſofte ⁊ tender and purpur in coloure/hole within and baygyng without/⁊ hauyng vii. wynges/or els. vii. lappatis/and it is hote and moyſte/for that it ſholde be of good digeſtyon/for yͤ colder yͤ lyuer is/the worſſe digeſtyon is in yͤ lyuer/and yͤ ſhorter lyfe ſhall the man be of. Alſo it is ſoft ⁊ neſſhe ⁊ purpure in coloure moſte towarde blode/for it is non other but maſſa ſanguinis/as I ſayd in the fyrſte boke the. i. ca. Alſo it is hoole within ⁊ it is baygyng and lapated/yͭ it ſholde yͤ more lyghtly touche yͤ ſtomake wͭ his lapates Stomachus is yͤ ſtomak of mã/as Iecor is yͤ mawe of euery other beeſt

The ſtomake.

Stomachus is colde and drye in complexyon rounde ⁊ euenlong/rough within ⁊ ſenewy aboue/and fleſſhy bynethe/⁊ hauyng. ii. mowthes One aboue oppenyng to warde the harte/and another bynethe opynyng to warde the lyuer Alſo it is colde and drye. by cauſe yͭ it ſholde be of good retencyõ/that is to ſay/to hold well ⁊ kepe well together yͭ/yͭ cometh ther in. For thoſe qualytes are kyndely retentyf/yͭ is to ſay/holdyng ⁊ byndyng Alſo it is wolly and rough for this ſame reaſon//alſo it is Rounde and euenlonge bycauſe it ſholde be the more able for to receyue plente of fode Alſo it is Neruous aboue/yͭ it ſholde be of good appetyte and ſharpe/it is Carnous bynethe/bycauſe it ſhold the better deffye/whan it cometh in to the bothum of the ſtomake/alſo the ſtomake is Oppenynge vpwarde to the harte and downewarde to the lyuer/by cauſe yͭ he may take ſuffycient digeſtyon/throwe benefytes of ther kynde hete/whã the fode is receyued in to the ſtomake/ther it is apertly decocte/than kynde ſendeth it forthe to the lyuer/by veynes that are called Miſeraice ⁊ than yͭ that is pure/is agayne ther decocte ⁊ deffyed. ¶ Some ſayth that ſtomachus is colde ⁊ drye naturaliter. ⁊ ſome ſayth yͭ it is colde naturaliter ⁊ hotte accidentaliter/and ſome ſayth that it is colde and drye per ſe But it is hote and moyſte per accidens/⁊ they ſayth ſoth that ſo ſayth.

Naturaliter proprie ⁊ per ſe.

per accidẽs

¶ Vnderſtãd yͭ all theſe iii. wordis are alone for to ſay/naturaliter proprie ⁊ ꝑ ſe. i. kyndely properly and of his owne kynd. i. by way of kynd of cõplexiõ of yͤ elemẽtes by yͤ which it ſtãdet moſt by And theſe. iii. wordes are alone to ſay accidẽtaliter ꝑ accidẽs ⁊ inproprie. i. vnproperly/⁊ by other reaſõs or cauſes/⁊ by other chaũces than of hym ſelf/or of his owne kynd/as I haue ſayd oftẽtyme before verbi grã. i. ſe by exãple.

The ſtomake is cold ꝑ ſe.

¶ The ſtomak is cold. i. ꝑ ſe of his owne kynd/but he haith yͤ lyuer euen vnder hĩ/in ſo moch yͭ he is nere cloſed in hĩ/as a pot ouer yͤ fyre/⁊ yͤ gyueth hete to him fro beneth/⁊ he hayth yͤ hart aboue hĩ/not euẽ aboue him/but ſõdele more on yͤ left ſyde So yͭ yͤ hart gyueth hym hete fro aboue/⁊ ſo through bñfites of thẽ both. i. through gyftes of yͤ herte aboue/⁊ of yͤ lyuer benethe/yͤ ſtomak hayth his hete ⁊ his myght/for to worke ⁊ defye yͤ fode. and ſo it ſemeth yͭ yͤ ſtomak is hote per accidens ⁊ not per ſe. The mylt as Ga

ienus ſayth yͭ it is an euenlong mēber lyynge towarde the left ſyde/ ⁊ it is
called Splen of this word of laten ſplendere anglice ſhynyng ⁊ bryght/ and
it is called ſo ꝑ cōtrariū/ anglice by yͤ cōtrarie For it is nother ſhynynge/ nor
bryght/ but euer more ſwarte/ ⁊ dymme/ blackyſſhe/ or betwene both/ ⁊ this
is yͤ philoſophie/ for it hath moche of yͤ kynde of yͤ erthe/ for erthe is kyndely
blackyſſhe/ ⁊ therfore Splen is pryncyppall place of melācolye For melācolye
Fel: regneth pͥncipally in yͤ Splē. Fel whe cal yͤ galle/ wherfore vndeſtād yͭ it
hongeth on yͤ lyuer/ as it were a thyn ryme/ or a bladder/ ⁊ it is wōder eaſy
ciſta fellis to breke/ for bycauſe it is ſo tēder/ ⁊ this ryme is called Ciſta fellis/ or Ciſtis
fellis And yͤ were mater yͭ is wͭin this ciſtis or ryme is called fell/ it is hote
Inteſtina. ⁊ drye. Inteſtina. Inteſtina are oftētymes taken for yͤ Ilyōs. But Inteſtina
is ꝓperly euery maner gutte in man ⁊ in beeſt whyle they are in yͤ body/ whā
extra iteſtina. they are out of yͤ body/ than are they called Extra Inteſtina/ they be cold and
moyſte Of all yͤ other guttes in man. thou haſt i yͤ.iii.ca. Cirbꝰ ⁊ Sifac are:
ii. ſmall webbes. ii. ſmall rymes lappyng yͤ lyuer/ as I ſayd in yͤ ca. de albo
Epigozōtaimenon. colore. The qualites of Cirbi ⁊ Siphac I haue not rede. ¶ Alſo ther is another
webbe or a ryme in whiche all yͤ Ilions ⁊ all yͤ guttes/ ſaue onely lōgacyon
are cloſed in/ ⁊ this ryme calleth Galienus in his boke of Anathomi is
Epigozontaymenō. this Epigozōtaymenō ſomtyme breſteth/ ⁊ than yͤ Iliōs
Plectoricꝰ .i. ſome of yͤ ſmall ryppes falle downe in to Oſceū. i. yͤ baloke coddes/ ⁊ ſuche
oftentymes are called broſtē codded/ as theſe plectoryke. Plectoricꝰ ⁊ pinguis
Oſceum. be alone in this purpoſe/ they are fatte ⁊ corſiōs. Oſceū ⁊ burſa teſticulorū/
be all one. anglice yͤ balloke purs or yͤ ballok coddes. ¶ In yͤ.iiii. regiō
of mānes body be conteyned the members generatyuis. i. *Renes, Lumbi, Veſica,*
the mēbers nutrytyfes *Oſceū, Teſticuli, Virga uirilis, Matrix, & teſticuli matricis, Vulua Tētigo uulue.* Renes/ what renes
be thou hayſt in yͤ ca. of whyte color. Of lūbi I ſayd ryght nowe afore.
Veſica yͤ bladder/ is a mēber lyke a ſkynne rōūde ⁊ hoole/ lyke an brynall/
Veſica. i. yͤ bladder. in to this veſie or bladder falleth yͤ vryn downe frō yͤ raynes by. ii. ſmall wayes/
as it were. ii. ſigle veynes/ which be called vrichides/ or els vrichides pori/
as I ſayd. i. li. ii. ca. Veſica is cold ⁊ dry. which be ſekenes of yͤ veſie/ thou
haſte in yͤ fyrſt boke yͤ. iii. ca. Of Oſceū I ſaid ryght now. Teſticuli yͤ ballok
ſtones be hote ⁊ drye. Virga virilis/ yͤ mānes yarde is cold ⁊ dry. Matrix the
mother ⁊ teſticuli matricis. i. yͤ mother ballok ſtones/ it is expreſſed in ca. De
liuido colore vulua is yͤ wōbe gate of womē/ it is colde ⁊ moyſte. Tentigo is
called paries vulue/ or yͤ wōbe gate walle/ or els lingula uulue. an. yͤ wōbe
gate tonge. vnderſtāde yͭ yͤ other lymmes of mā. i. yͤ armes ⁊ yͤ thyes/ ⁊ yͤ legges/
be but as bowes ⁊ brāches of a tree/ ⁊ yͤ hede here is yͤ rote of yͤ body/ for
as I ſayde man/ is called Arbor euerſa/ a tree tvrned vp yͭ is downe. And take
ther be. iiii regiōs in yͤ vryne. hede for theſe. iiii. forſayd regiōs of yͤ body/ be anſweryng to. iiii. regiōs of
yͤ vryn. ¶ The fyrſt region of yͤ vryn is called Circulus vrine/ yͤ cyrcle of the
vryn/ is yͤ ouer ꝑte of yͤ vryn/ ⁊ yͭ ſheweth ⁊ telleth euermore yͤ diſpoſiciō of yͤ
i. region. mēbers of lyfe ⁊ of her place. i. of yͤ hede/ as thou ſhalt ſee i yͤ. iii. boke yͤ. ii. ca.
¶ The. ii. regiō of yͤ vryn is yͤ place nixt yͤ cercle douwarde. i. yͤ place betwene
ii. region. yͤ cercle ⁊ yͤ myddeſt of yͤ vryn/ and yͭ is nerehande all one wͭ yͤ cercle/ by this

region ⁊ by this place of yͤ vryn/ is euermore knowē yͤ diſpoſyciō ⁊ yͤ ſtate of the ſpūales ⁊ of theyr places For yf it be derke ⁊ dymme/ or thycke/ ⁊ trubly in parte or in all It ſheweth ſekenes of yͤ ſpūales cauſed of ſuperfluytes of euyll humidytes onely If yͤ vryn be ful of ſmal graynes It ſheweth Aſmā ⁊ diſmā ⁊ empiniā ⁊ collecciō of euyl mater about yͤ ſpūales And yͭ is ꝑceyued by ſtraythnes at yͤ breſte ⁊ ſhorte wynde. The ſpūall members haue moch of eyre to theyr fedyng/ ⁊ therfore kyndely they openeth ⁊ ſēdeth out eyre and draweth in to them eyre/ ⁊ that is yͤ reaſon whye they be called ſpūals mēbers And therfore auctours call this .ii. regiō Corpus aereū/ anglice ayryſſh body or regio ſpūalis/ yͤ ſpūall place. ¶ The .iii. regiō is yͤ myddes of yͤ vryne and yͭ ſerueth for yͤ mēbers nutritykes For yf it ſeme nebulous .i. ſkyiſſhe and rokkyſſhe/ ⁊ clowdylſhe ⁊ thyckylſhe It ſheweth ſekeneſſe ⁊ euyll dyſpoſicion of yͤ nutrytyffes/ as wombe ache Inflaciō Feble digeſtyō ⁊ ſuche other ſekeneſſe/ as cometh by cauſe of reflecciō of yͤ ſtomake ⁊ of yͤ interyalis. The .iiii. regiō of vryn/ is yͤ groūde of the vryn .i. the nether parte therof/ ⁊ that regiō euermore telleth yͤ diſpoſicion of yͤ mēbers generatyfes .i. of the nether regiō of the body For yf it be dreſty ⁊ thicke ⁊ troubly ⁊ grauely/ it ſheweth diſtēperance ⁊ vnhelth in the generatyffes/ as it is in the nefreſie ⁊ in the lythiaſy/ ⁊ in yͤ ſtrangurye/ ⁊ in other ſekenes of the bladder/ ⁊ on yͤ reynes ⁊ in the lowyns And yf thou take good hede of theſe .iiii. forſayd regions of yͤ vryn anſweryng to the .iiii. partyes of mānes body wͭ rewles yͭ are ſayd ⁊ wͭ rewles ꝥ foloweth wͭute dowte/ whan thou ſeyſte an vryne/ thou ſhalt verely ſee ⁊ knowe where the ſekenes in the body of man is/ and wherof it is cauſed.

The ſpūal region.

the .iii. region of yͤ vryne.

the .iiii. region of the vryne.

Explicit ſeptimū ca. de colore Karopos. Incipit octauū ca. de colore pallido & de colore ſubpallido.

here begynneth pall ⁊ ſubpal coloure of vrin

After that we haue treated of colours in vryn yͭ ſignyfyeth mortificaciō/ as blacke colours ⁊ bloo colours And alſo of colours yͭ ſignyfyeth pryuacyō of digeſtyō/ as whyte colour/ yelow colour/ mylke whyte colour/ ⁊ karopos colour. ¶ Now purſeue we forth of colours yͭ ſignyfeth begynnyng of digeſtyō .i. pale coloure ⁊ palyſſhe colour ſubcitryne colour/ as all auctours of this faculte ſpeketh ⁊ techeth For alba vrina. glauca. ⁊ lactea. ⁊ karopos/ of whiche it is ſayd afore/ ſheweth wanyſſhyng ⁊ faylyng of digeſtion/ but karopos ſheweth leſſe/ Pallida ⁊ ſubpallida/ ſheweth begynning of digeſtiō of humours/ Citrina ⁊ ſubcitrina mene digeſtyō Rufa ⁊ ſubrufa Rubea ⁊ ſubrubea ſheweth cōplet digeſtyō Rubecūda ⁊ ſubrubecūda ſheweth exceſſe of digeſtyō Inopos ⁊ kyanos ſheweth diſtrucciō of digeſtiō Niger Liuida ⁊ Viridis ſheweth mortificaciō ⁊ aduſtiō of digeſtiō ⁊ al vpō intēciō ⁊ remyſſiō. intēciō .i. depneſſe in coloure Now in this wyſe techeth auctours for to know pale colour or palyſſhe colour in vryne ¶ I ſuppoſe a lytell quātyte of netes galle were menged wͭ a good quantyte of water/ than that colour that cometh of bothe/ is pallida/ or ſubpallida/ anglice palle or pallyſſhe/ ryght ſo whan a lytell of colour is myxt with a good porcion of fleume/ than is the colour in vrin pale/ or palyſſhe and ſo is Pallidus color or ſubpalladus color in vryne euermore cauſed of color and of fleume But vnderſtande that nother the quātite of that one humoure/ nor of that other humoure in his myxcyō/ that is to ſay of

Intencion ⁊ remiſſyō.

how is pall colour knowen.

Pallida ⁊ ſubpallida be euermore gēdreth of color ⁊ fleume.

nether of coler/noꝛ of fleume/is not cōpꝛehēdeth/noꝛ vnderſtāde of vs/ but only by eſtymacyō.i.by geſſyng Ryght as one taketh a certayn of wyne/⁊ mēgeth it wͭ a good poꝛcyō of water/yͭ yͧ ſeeſt not/⁊ thā ſhewe yͭ/yͤ cōmyxcyō/yͧ knoweſt nother yͤ quātyte of yͤ one/noꝛ of yͤ other/but by geſſe And therfoꝛe were not yͤ lytell quātyte of coloꝛ/yͭ cauſed/as I ſayd yͤ palyneſſe in yͤ vꝛyne els were yͤ vꝛyn alba/oꝛ Glauca/oꝛ Lactea/oꝛ Karopos. And therfoꝛe take this foꝛ a rewle/yͭ yf one make an vꝛyn whyte oꝛ yelowe/oꝛ moche whyte/oꝛ karopos ⁊ after yͭ come a pall vꝛyn It is a verey token/yͭ than begynneth kynde foꝛ to myght hym ſelf foꝛ to woꝛke and ſpꝛed and ſkatere the euyll humours/and fyꝛſte coloꝛ/foꝛ he is moꝛe ſuptyle/and moꝛe able foꝛ to be ſperpled Vꝛina pallida/oꝛ Subpallida thꝛoughout ſpiſſe/that is to ſaye/oueral thycke/ſheweth a feuer Cotidiana/cauſed of a kynde Fleume. ¶ Why it is remyſſe and feynt in colour/is foꝛ this reaſon Foꝛ euery pall colour may well be ſayd Remyſſe and that is by cauſe of the coldneſſe of fleume. ¶ Why it is ſpyſſe/is by cauſe of humydyte of fleume/foꝛ fleume is colde and moyſte and euermoꝛe humydyte thycketh the vꝛyne kyndely/what is kynd fleume/and how many ſpices of fleume ther be. I haue haue ſayd in yͤ Chappytre de glauco coloꝛe. ¶ Item vꝛyne pallida/oꝛ ſubpallida/thꝛoughout thynne/and with a maner of grenyſſhe/ſheweth loꝛdſhyp of Coloꝛ aduſt/ anglice a bꝛynde coloꝛ/aduſte is bꝛynte/A Coloꝛ aduſt is thus moche foꝛ to ſay/a coloꝛ diſtēpꝛed of vnkynde hete. Than is this rewle thus moche foꝛ to ſaye/whan the vꝛyn ſheweth ſo/it ſheweth a feuer/whiche feuer is cauſed thꝛough exceſſe of melancolye innaturalis/whiche melancolye innaturall is cauſed thꝛough aduſtyon of coloꝛ/and this is the reaſon Foꝛ coloꝛ aduſte is leſſe hote and dꝛye/than is naturall Coloꝛ/and therfoꝛe by reaſon of his feynt hete he maketh the vꝛyne pall/and by cauſe of ſiccite/he maketh the vꝛyne thynne And therfoꝛe vnderſtāde yͭ Colera aduſta ⁊ melancolia innaturalis/oꝛ a bꝛynt coler ⁊ an vnkynde melancolye to be alone/and ryght as coloꝛ aduſta ⁊ melancolia innaturalis/that are all one/maketh the vꝛyn pall and thynne ⁊ wͭ a maner of grenyſſh Ryght ſo ſanguis aduſtus maketh yͤ vꝛyn whyte ⁊ thynne/wͭ a maner of rudynes oꝛ rediſſhenes And Fleumū aduſtū maketh yͤ vꝛyn menely thycke/wͭ a whytenes/⁊ take good hede to theſe poyntes that be ſayd in this rewle/⁊ in other rewles yͭ foloweth/ vnderſtād / as ſheweth Johanniꝰ i his boke of ſinagogis i yͤ.i.ca. That there be.iiij.maner of coloꝛs.colera rubea.colera citrina.colera nigra. ⁊ coloꝛ viridis.i. a rede coloꝛ/a citrine coloꝛ/a blake coloꝛ/⁊ a grene coloꝛ. Colera rubea ⁊ colera naturalis be all one. Coloꝛ naturalis is kyndely rede ⁊ clere ⁊ pure in hiſelf/⁊ he is not ouercom/noꝛ mixt wͭ none other humour/⁊ therfoꝛe he is called coloꝛ naturalis/a kynde coloꝛ. Coloꝛ Citrine ſtādith by coloꝛ rubea ⁊ by fleume/but moꝛe by coloꝛ rubea thā by fleume/⁊ this ſpice of coler is leſt noyous ⁊ leſt hurtful of al coloꝛs/⁊ this coloꝛ is called alſo Coloꝛ vitulina/a coloꝛ vitulyn Foꝛ it is moſt lyke yͤ coloꝛ of yͤ yolke of an egge/vitellinꝰ is lyke yͤ yolke of an egge ¶ Coloꝛ nigra is in ii. maner wyſe/one is cauſeth thꝛough exceſſe of Melancolye/⁊ it is blacke lyke dꝛeſtis of blode/⁊ this maner of coloꝛ is ꝑperly coloꝛ nigra Foꝛ it ſtā-

mixcyon of humours is euer takē by eſtimacion.

Token of recouering of kynd.

coloꝛ aduſt

Vꝛyn cauſed of coloꝛ aduſt.

Vꝛyn cauſed of bꝛint blode.

fleume aduſte

Red coloꝛ.

Coloꝛ citrine.

Coloꝛ vitulyne.

Blacke coloꝛ.

deth moſt by blacke humours/ yͭ is to ſay by mylancolie.⁊ it is ferre wors thā Colour citrina/for it is Frigidus and Siccus as the humours is that he hath moſt of/ this .ii. ſpice of blacke colour / is cauſed through grete aduſtyon of color / ⁊ it is ferre wors ⁊ more noyꝰ than is yͤ other colour/ for it is ouer moche hote ⁊ drye. And that black colour is called Nigrum innaturalis anglice a vnkynde color / but yͤ other maner of blacke color is called colour nigrū naturale anglice a kynde blacke color. ¶ Color viridis/ is alſo in two maner wyſe / the fyrſt is called Color Praſſiua anglice a colour praſſyū And it is called ſo of an herbe/⁊ that is called in latyn Praſſiū ⁊ alſo Marubiū anglice praſſyn or horhound / for a color praſſyn is grene ⁊ bitter / as yͤ herbe is. And this colour is gēdred comēly in the ſtomake/ in them yͭ be wont for to vſe herbes / whiche be ouer moche hote in cōplexcyon/as creſſes porrets lekes garlyke / ⁊ onyons and ſuche maner hote thynges / for by reaſon of yͤ grenes and rawnes / it happeneth often tymes that color taketh ſharpenes and rawnes and grenenes wherby it is alſo dyſtempred and out of his owne kynd /⁊ ther after it ſheweth hi in yͤ vryn Galienꝰ ſayeth yͭ Color Praſſyn is gendred of a color vitellyn/for whan coler vitellyn is gretly ſkalt and brenth / then that ſame adugeſtyon cauſeth a blacknes whiche blacknes for as moche as it is mixte with citrynnes / it cauſeth a grennes and ther after appereth the vryne. ¶ Another maner ther is of grene colur that is grene as ruſt of braſſe or of coper. And that is cauſed through moche more aduſtyon of color Praſſyn / as whan a color praſſyn is ſo hugely or gretly aduſte / that his humidite is al ful waſted ⁊ fordon/ thē this color is called Color Eruginoſa anglice a ruſty color / ⁊ this color byteth ⁊ freteth as veneme / ⁊ it is worſt of all colors wherfore whā an vryn ſheweth hym wͭ ſuche colour yͭ ſyke mā ſkapeth not deth by wae of kynd. Itē vryn Pallida/ or Subpallyda menely thyn ſheweth a cotidian cauſed of fleume acetoſus fleuma acetoſa ⁊ fleumum acrū be both al one anglice an Egre fleume or a ſoure fleume. Itē vrina Pallida/ or ſubpallida wͭ a menely thicke body ſheweth fleumaticū ſanū āglice a hole fleumatike vndſtād this rewle in this wiſe / vrin pale or paliſſhe ⁊ menely thick ſheweth lordſhyp of fleum natural or a kynd fleume wͭout any feuer. Itē yf it be ſo yͭ one be a ſtraſed.i.yll diſpoſed in yͤ body through ſekenes/⁊ his vrin ſhew him/alba or glauca lactea or kazopos/⁊ ſo after/ or yͤ nixt after.i.yͤ nixt vryn after pale or paliſſh/ it is a good tokē/ for it ſheweth yͤ kynde hete begineth for to ryſe ⁊ com agayn/⁊ take agayn his might ⁊ working toward digeſtiō/⁊ to mayſter yͤ ſyknes/⁊ thē ſelf for to be mayſters ⁊ rewlours i yͤ body ⁊ ther for to haue more declarīg of this rewle / ⁊ alſo of al rewls yͭ are ſayd ⁊ ſhal be ſayd vndſtand one poynt yͭ is nedeful in this facult.i./ yͭ ther is .ii. maner of Iudgimēts i vrin/ one is called Iudiciū ſimplex.i.a vncertayn iugmēt as whā one deſcerneth an vryn/ only as yͤ vryn ſemeth to hī for yͤ time hauīg no maner of regarde to other circūſtāces / another maner of iudgmēt is in vrin yͭ is called a iugmēt hauīg regard ⁊ cōſideratiō toward mani pointes ⁊ cōdiciōs / ⁊ yf yͧ wilt Iuge an vryn thou moſt haue regarde ⁊ conſyderacyon to the ſtate of the perſon that made the vryne/ fyrſt thou mooſt regarde

black color innaturall

color praſſina.

color praſſyne.

a ſoure fleume.

tokē of recouerig of kynde

ther is .ii. maner iugmēſt i vrin

a iugment certayn

a mā moſt cōſider the ſtate age ⁊ myght of yͤ ꝑſō yͭ made the vryne.

conſyder what ſtate the perſon whas in at the tyme of makyng of the ſame vryne alſo what ſtate he whas in the day afore or the nyth afore alſo thou mooſt haue conſyderacyon to his myghtes / to his age / and to his complexcyon and alſo what his vryne was that he made nexte afore that vryne and to ſuche other poyntes and condycyons and this laſte Judgyng is euermore certayne and of more ſurthe Verbi gratia / yf it be ſo that the vryne of a body that is dyſcraſed ſhewe hym pale/or palyſſh. And yf his vryne before that vryne were alba/or glauca/or lactea/or karopos. It ſheweth that kynde hete encreſeth and recouereth and taketh his myghtes agayne. And digeſtyon begynneth to ſtrenght/and alſo yf the ſayd vryne ſhewe hym not as in maner aboue ſayd it ſheweth clene contrary/that is to ſay menyſyng of the myghtes and feblyſſhyng of digeſtyō. ¶ Alſo Urina rufa ⁊ Subrufa/or els Subrubea in a hote body and alſo in a hote mater ſheweth dygeſtyon complet. But in a body that is colde of complexcyon. And alſo in a colde mater it ſheweth exceſſe of dygeſtyon:

¶ Alſo the ſame vryne that ſheweth mene dygeſtyon in a hote body/the ſame vryne ſheweth complet dygeſtyon in a colde body.

how nubes eneormia ⁊ ipoſtaſis be gēderyd

Nubes.

eneormia.

Ipoſtaſi.

¶ Alſo whan an vryne ſheweth hym fyrſte thynne or thynnyſſhe/ ⁊ afterwarde ther come an vryn ſomdell more mixte and trouble then it was before be it neuer ſo lytell / it is a veray tokē and ſygne of begynnyng of dygeſtyon ⁊ yf it be ſo yͭ afterward ther appere Nubes or els Eneormia/it ſheweth good dygeſtyon/or els mene dygeſtyon/and the reaſon is this/ for fyrſt whā kynde begynneth for to warke in to the humours kynde hete is but lytel and feble / wherfore kynde hete may not yett ouercom ⁊ cōprehend yͤ mater fully and therfore ſome of the humours paſſeth with the vryne. And for as moche as kynde hete is yet but lytell / it warketh but lytell in the vryn/afterward by ꝓceſſe of more tyme whā kynd hete hath gadreth more myght to hym ⁊ encreſeth ⁊ diſtroyeth more/⁊ maiſtreth more yͤ humours/⁊ hath his cours wͭ yͤ vryne/than kynde hete comprehendeth ⁊ aggregeth to hym/the moiſtnes ⁊ ſo worketh in to the vryne. For yͭ is the kynde of hete for to aggregyn/yͭ is to ſay for together moyſtnes to hym / ⁊ whā it is ſo gathereth thā ſheweth in yͤ vryne Nubes/or els Eneormia /yf kynde hete be but lytell ⁊ feble and more ventoſyte in the body it ſheweth Nubes/yf yͤ hete be more ⁊ ventoſite leſſe it ſheweth Eneormia ⁊ afterward whā kynd hete is more myghty/ yͭ it to ſaye whā kynd hete hath more ſuptyled ⁊ mayſtred yͤ mater thā appereth Ipoſtaſis ⁊ that is token that kynd hath foughtē ⁊ hath gotyn yͤ mayſtry ⁊ is of myght for to ouer come yͤ remenent ⁊ is at his aboue/⁊ therfor ſayd Iſodorꝰ in yͤ .iiii boke .i ca. of Ethimologiis it behoueth hī yͭ ſhal be a phiſiciō for to know thynges yͭ be paſte/⁊ alſo thiges yͭ be p̄ſēt/⁊ to ſe thiges yͭ are deſern to com further of Nubes Eneormia ⁊ Ipoſtaſis yow may ſe in yͤ .i. boke ⁊ alſo in yͤ .iiii. boke in ther one ꝓper ca. Itē vryn pale or ſubpale ⁊ thyn ⁊ clere in a cōtinual feuer or in a ſoft feuer wͭ good tokens ⁊ namely wͭ ſome appetyte ⁊ with myght of kynd it ſheweth bredig of apoſteme vnd yͤ midryf in yͤ right Ipicōdre why yͤ vryn is pale or palyſſhe is by cauſe of yͤ frigidite of the mater ⁊ that yͤ myght of kynde is all for trauayled aboute the mayſtrynge of that euyll mater what is yͤ mater of yͤ ſykenes yͭ haſt in ca de liuido colore why yͤ vryn is thyn and clere is by cauſe of compaccyon and crudite / that is to ſay / rawnes of yͤ mater. And therfore whan kynde is ſo trauayled an tormēted on this wyſe he is not of myght to haue his purpoſe for to purge the mater / nor for to delyuer hym ther of out by bledyng at yͤ noſe nor by ſwetyng nor by none other maner of purgacyon he dothe the beſt that he may and laboreth by lytell and lytell for to helpe hym ſelfe / and for to caſte out and dryue oute the mater fro the members / that be moſte noble and moſte worthy to thoſe members yͭ be leſte worthy and leſte noble and namely to the ryght Ipicondrie for ther is more vertue and more myght of drawyng then is in the leſte Ipicondrie for it is more nere yͤ lyuer. And therfore ſuche maner vryn with ſuche ſygnes ſheweth bredyng of apoſteme on this wyſe. And yf ther be no good ſygnes and tokens / and namely yf kynde be wonder feble / and haue no maner of appetyte then Iudge rather deth thā lyfe. ¶ Itē vryn Pale or Subpale frothy aboue with a maner of dymnes or bloyſnes as though aſſhes were drenched in the vryne. And yf ther with the vryne be lytell in quantyte / and that he that made that vryne haue not the wombe flure / it ſheweth Ptiſicam the Ptiſike / ſomtyme yͤ vryn ſheweth hym in ſuche maner nethand in the wombe flure. And that is by cauſe of perturbacyon / that is to ſay / dyſtourblyng of the humours in the body / and alſo by cauſe that ther cometh lytell humydyte of the lyuer for it paſſeth away with the Egeſtyon / but than the vryne is not ſo frothy / nor ſo aſſhy as it is in the pthiſike why the vryne is pale or paliſſhe is by cauſe of febleneſſe of vnkynd hete / aboute the Nutritiuis / the nutritifs kyndely haue compaſſyon of the ſpyrytuals / and therfore whan the ſpyrytuals are ſyke / the Nutritifs are kyndly deſſeſed and gretely dyſolat / why it is ſpumous / that is to ſay frothy is by cauſe of the paſſyon of the lunges / which frothenes in the lunges may by cauſed in .iii. maner wyſe / as by cauſe of grete mocion of the lunges. ¶ And by cauſe of dyſcencyon / that is to ſay bloyng and ryſyng of yͤ lunges / and alſo by cauſe of ventoſyte about yͤ lunges The dymnes / or els blones ſheweth enfeccyon of the ſpyrytuales / and alſo of the lyuer / whiche enfeccyon is cauſed of euyll mater thycke & venemous whiche renneth by vena Concaua to the lyuer and ther enuenymeth the blode and dulleth the ſprytes / why the vryne is cynerous / that is to ſay aſſhy is by reaſō of meltyng and waſtyng of the lunges / for Pulmo of which I ſayde in the nexte chapytre before is of colour moche towarde aſſhys whā it is ſo that the humours be moche Agitat and moued and ſtered in the veſſels / that is to ſay in the vaynes of the body then they taketh and bereth with them thoſe pouthers / thoſe aſſhes that wher cleueth in the veſſelles whiche pouthers and aſkes / are nothynge / but as I ſayde reſolucyons and meltynge and waſtynge away of the lunges why the vryne is lytell in quātite is by cauſe of conſumpcyon of the ſubſtanciall humydyte of the Inner members of the body. For the ſubſtancyall humydyte of the Inner members of the body draweth them to the lunges and that that is ſtylle in the members vnkynde hete and dyſtemperance of the Feuer / dryeth vp

ther is moſte drawig ī to yͤ ryght ſyde than ī to yͤ left ſydy.

thē nutritiues hath cōpaſſyon of the ſpyrytuals.

frothy vrin

infeccyō of yͤ ſpyrytuals.

aſſhy vryn

aſſhy reſolucyons.

yͤ feuer etyke.

and waſteth it away/and that is the reaſon why that lytell vryne cometh to of yͤ body: And vnderſtande that tPhiſica/or Ethica/of whiche I ſayde ſuffycyently in the chapptre of bloo colour/is but a ſoft feuer waſtynge and dyſtroyng the body/and it is a feuer that is not moche felt/nor moche percepued/though it conſume gretely within the body/and the reaſon why yͤ feuer is but lytell apercepued outwarde/is by cauſe that it holdeth hym in the ſadde members/that is to ſay/in the bones/and in thoſe members that are bony and ther for the paſſyōs of thoſe members be not ſo moche felt as paſſyons of other members be/⁊ that is by reaſon that thoſe members be more ſadde and haue more quantyte and ſtedfaſt reſte/than other members haue.

tokens of yͤ feuer etyke

¶ Alſo in this ſekenes/that is to ſay/in this feuer the members in the body be full drye with faynt hete ⁊ lytell humydyte in to whiche he may warke in/he holdeth hym aboue in the ouer partyes of the members. And ther for many vapours ſtye vp and walmeth forth about yͤ in vtter partyes of the body. ¶ And this is the cauſe that this feuer is not moche ſene outward though it be huge ⁊ greuous inwarde.

ſeuen maner of cauſes of lyteines of yͤ vryne

¶ And vnderſtāde yͭ ther be .vii. reaſōs why the vryne may be lytell in quantite one may be by cauſe of lytell mete and lytell drynke. ¶ Another cauſe may be by Eufraris/that is to ſay/by opilacyon ſtoppyng of the wayes of the vryne as it is in ſtranguria ⁊ in lythiaſy Of whiche I ſayde in the fyrſt boke the .iiii. chappytre. ¶ Another cauſe may be by cauſe of ſharpnes and bytyng and fretyng in water makyng as it is comenly in ſekenes of yͤ vyſye or bladder. Of whiche maner ſykenes it is ſayde in the fyrſt boke the .iii. chappthe alſo ſome tyme it is cauſed through mortyfycacyon of the bladder/that is to ſay/whan the bladder is ſo contrect/that is to ſay ſcroncked and ſo drawen to gether or ſcronkled lyke a purs. And that is by cauſe of defaute of kynde hete and kynde humidyte/wherfore he is not of myght for to kepe nor to withholde the water within hym his full tyme. ¶ Alſo by cauſe of the Palſye of the bladder/as it is often tymes in folke that be olde and febul. And in thoſe folke that be moche fleumatike and dyſpoſed to the Palſye/and to the Idropyſye/for in ſuche folke are the ſenewes ſo mollyſſhede/that is to ſay ſoneſſhede by cauſe of moche humidite yͭ they may not kepe nor with holde the vryne tyll his dwe tyme.

lytelnes of vryne i an ague or i a feuer contynual is a ſygne of dethe.

¶ Alſo it may be through exceſſe of vnkynde hete waſtyng and conſumyng kynd humydyte in the bodye/as it is in Aguys and in contynual feuers as in the tPhyſyke For the kynde humydyte that ſholde dylate hym/and ſprede hym in to multyplycacyon of the vryne through violence of vnkynde hede/it is waſted diſcatred dyſtroyed and for done/and that is the reaſon and the cauſe why lytell vryn in aguys ⁊ in contynuall feuers is a token of deth/for grete deſiccacyō and conſupcyon of the members and partyes in the body cauſeth lytell vryne ¶ Alſo the cauſe of lytell vryne may be by cauſe of moche Egeſtyon/and of other ſuperfluytes/as the wombe fluxe grete ſwete/and ſuche other.

ther be .vii cauſes that cauſet yͤ vryne to be moche.

¶ And alſo ther be .vii. cauſes why the vryne is moche in quantyte as By cauſe of moche mete and of moche drynke. ¶ Alſo by cauſe of ſuperfluytes of humours/alſo by cauſe of conſūpcyon of all the body as in them that are take with the Ethyke/and are conſumpt/foꝛ conſumpcyon of all yͤ body apartye multyplyeth the vꝛyne. ¶ Alſo in them that are conſtypate.i.ſadde wombed folke/as whan the lyuer is moche of myght foꝛ to dꝛawe and gete to hym the moyſtnes of the blode/and that is pꝛyncypally whan the lyuer is hote ⁊ dꝛye/as it is comenly in them that are Diabetik/Diabetike is he that hath Diabetes/the diabet. What is diabetes/it is ſayd in the chapytre de Liuido coloꝛe. Alſo whan there is none Eufraris but kynde hete is myghty foꝛ to delyuer out the vꝛyn myghtyly/as it is in them that are myghty in kynde/⁊ in them alſo that haue the lyuer hote and dꝛye And alſo in them that vſeth metes that are Duretyke. ¶ Alſo by lytell Egeſtyon ⁊ lytell delyueraunce of ſuperfluytes downwarde And take hede that he that maketh ſuche vꝛyn/as I ſayd in this rewle/and yf there come on hym a fluxe It is an euyll token For as ſaith Ipocras who ſo hath yͤ Pthiſike/⁊ there come on hym a diarie/it is a tokē of deth/of Diaria diſſēterea/you may ſee in the chapytre De liuido coloꝛe. ¶ And vnderſtande yͭ in hym yͭ hath yͤ pthiſike/comenly agayn deth/ther comyth one hym a flux And than by cauſe of the feuer kynde hete ⁊ the ſpūs ⁊ the myghtes of the body are menyſſhed/wayſted ⁊ diſtroyed/⁊ the kynde humidite cōſumed And by reaſon of the flux/ther is moꝛe deꝑdiciō ⁊ diſtrucciō of kynde hete/⁊ of yͤ ſpūs/⁊ cōſumpcyon of kynde humydite And therfoꝛe through them bothe/kynd is ſo moche conſūpt/that he is nought of myght foꝛ to helpe hymſelf/noꝛ foꝛ to kepe/noꝛ to wholde to hym the kynd hete noꝛ the ſpūs foꝛ to gouerne ⁊ rewle And whan kynde hete and kynde fayleth/nedes lyfe muſt fayle For in thoſe ſtandeth yͤ lyfe of man/lyke as yͤ lyfe of a tree ſtandeth in the rote And therfoꝛe ther is none helpe/noꝛ hope of lyfe/wher a fluxe cometh is a Pthiſike. Of the pthiſike ⁊ of yͤ Ethyke/⁊ of theyꝛ kides/⁊ what folk are diſpoſed ther to I haue ſayd In the Chapptre of blod coloꝛ.

the.v.cauſe of multipliynge of the vꝛyne.

yͤ.vi. cauſe of multipliynge of the vꝛyne.

yͤ.vii.cauſe

yf a flux cōme on hym yͭ haith the pthiſik ther is but deth

Explicit viii.ca.de colore pallido & colore ſubpallido. Incipit.ix.ca.de citrino colore & ſubcitrino.

here begynneth coloure citryne.

Cytryn colour in vꝛyn is mene bytwene yelow ⁊ rede/⁊ ſubcitrine mene bytwene yelowe ⁊ whyte ¶ Now vnderſtande that ryght as pale coloure is cauſed of moche fleume and lytel coloꝛ/as I ſayd in the fyꝛſt ende of the nyxte.ca.afoꝛe Ryght ſo contrarye is citrine coloꝛ/cauſed of moche coloꝛ/⁊ lytell fleume/wherfoꝛe it foloweth well/yͭ as pallida vꝛina/ſheweth loꝛdſhyp of fleume ⁊ coler in the body/but of fleume pꝛyncypally Ryght ſo citryn vꝛyn ſheweth loꝛdſhyp of coler and of fleume/but pꝛicypally of coloꝛ ¶ Item vꝛyne cytryn/oꝛ ſubcitryn ſignyfyeth euermoꝛe good digeſtyon and myghtyneſſe in kynde/and of kynde hete/but citrin ſheweth moꝛe better qualites than doth ſubcitryn And therfoꝛe vꝛyne citryn/and vꝛyne ſubcitryn/ſheweth euermoꝛe generaly loꝛdſhip of coloꝛ/and in dyuers maner wyſe But moꝛe foꝛ to appꝛopꝛyſſhe this generall ſignyfycacyon/yͭ is to ſaye/loꝛdſhyp of coler to all his partyculares. Verbi gratia/For whan it is ſo that coler is myxte with blode/than citryn coloure in vꝛyne goth moche towarde redeneſſe. ¶ If yͤ coloꝛ be myxte with melancolye naturell/than is yͤ citrynes of the vryn/moche towarde yelownes And yf a coler aduſt be myxt with a coler naturall The vryne is citryn moche toward grenenes/that is to ſay/yͤ vryn is citryn with a maner of grenenes And yf coler and fleume be myxte/the citryn vryne hath in hym a whytnes And in this wyſe is citryn coloure dyuers in vryne/vpon dyuers kyndes of dyuers humours that he is mẽged wͭ

Take this for a rewle

¶ Than take this for a rewle that vryn citryn/or ſubcitryn/with a thynne body through out/ſheweth many thynges in yonge folke/⁊ menely in fleumatyke/or melancolake folke/ for it is not anſwerynge to ther complexciõs For the kynde vryne of yonge folke fleumatyke/and they be hoole ſholde be alba/or lactea/or els pallida with a body namely thycke/or menely thynne And therfore yf the vryn be citryn in ſuche a complexiõ/ it ſheweth exceſſe of hete and incencion/that is to ſay/brennyng of a coler/as it were incencion of the blode/that is to ſay /yf yͤ blode were diſtẽpred through exceſſe of hete/ wher through/yf it fortowne a feuer to be engengryd or cauſed/than ſholde the body of the vryne be depe in colour/ yͭ is to ſay more hyghe than citryn/ and more thycke

Incencion of yͤ blode.

Vryne of yõge melã. coly folke.

The vryne of a melancolye man ſholde be of colour/that is to ſay/yelowe/or yelowyſſhe with a thyn body And therfore citryn or ſubcitryne vryne in yonge folke Fleumatyke or Melancolyke wheter it be/ſheweth a ſymple tercian/as I ſayd ryght now But the vryne is more thyn in melãcolye men/than in fleumatyke For yͤ kynde vryne of melancolyke men ſholde be yelowe/or palyſſhe and thyn: And therfore yf it fortwen to ſhew contrary/thã it ſheweth exceſſe of temperanſe yͭ is to ſay of exceſſe of hete/or incenciõ of coler/as I ſayd ryght now But not ſo moche exceſſe as it doth in a fleumatyke man For yͤ vryn in a melãcoly man/is more nere citryn/ than is yͤ vryn of fleumatyke man.

Vryne of olde folke.

¶ If olde folke ⁊ namely fleumatyke/or els melãcolyke make ſuche vryn/⁊ ouer all thyn/it ſheweth duplex terciana/the duble tercyan. For ſuche vryn accordeth not wͭ the vryn of olde folke beyng hoole/for euermore in olde folke beyng hoole of what cõplexyon ſo they be/ there vryn oweth to be whyte/or whytyſſhe ⁊ whãnyſſhe ⁊ dedyſſhe/by cauſe of feblenelſe of kynde hete/⁊ namely in fleumatyke ⁊ melancolyke folke. In olde folke Coleryke ⁊ hoole/theyr vryn ſhold be with a maner of greneneſſe/ And therfore citryn coloure in olde folke/ſheweth grete diſtẽperanſe of ther complexyon. ¶ Alſo yf a chylde byneth.xiiii.yere of age make citryn vryne/ It ſheweth a feuer continuam/ a contynuall feuer: And the ſame vryn/that is to ſay/citryn ⁊ ſubcitryn/in one that is coleryke/ſheweth that he is hoole ⁊ ſtrong For ſuche is yͤ kynde vryn of coleryke cõplexyon. ¶ Alſo citryn vryn wͭ a thyn body/moche towarde palenes/⁊ through out thyn/ ſheweth lordſhyp of melãcoly naturall wͭout ony feuer. ¶ Melãcolia naturalis/is diſcryued in Phiſike/to be one of yͤ.iiii.humours kyndely thycke ⁊ heuy ⁊ trubly/ kyndely cauſed ⁊ gendred of dreſtis/⁊ of yͤ thycknes of blode/for melãcolye is ſayd of this word in grew/ melan.i.black/⁊ of this word in grew colon.i. humor/as who ſaith a black humour And whã this melãcoly humours is gendred of dreſtis ⁊ groũd ſopes ⁊ thycknes of yͤ blode/anone he deuideth him in to.ii.ꝑtes/wherof one haldyth hym ſtyll wͭ the blode/⁊ paſſeth forth about/

with the blode in the body by cauſe of helpe and to make hym redy ⁊ couenable to yͤ mēbers ⁊ lymmes ⁊ parties in yͤ body/ which mēbers ⁊ partyes ought to be fedde ⁊ noryſſhed wͭ the humours melancolye. ¶ And it helpeth alſo yͤ blode gretely/ for he thycketh hym ⁊ kepeth hym in tempur/ yͭ he ſholde not ſlepe nor ſlyde awaye/ or he haue made and wrought digeſtion that he ſhold worke That other partye of melancolye is ſenth forth to the Splen by cauſe of nede ⁊ of helpe/ for to fede ⁊ noryſſhe yͤ Splen And alſo for to mūdyfye/ clenſe/ ⁊ purge all yͤ body. ¶ Item vryn citryn ⁊ with a thyn body/ beynge more thyn aboue than dounward And hauyng ſmall grayns ſwymmyng in yͤ body of the vryn/ ⁊ burbles howyng aboue/ ſheweth ſtretneſſe at the breſte ⁊ ſekenes of yͤ ſpūales And diſpoſicion towarde the pthiſike. Why yͤ vryn is thyn ⁊ with ſuche a colour.i. citryn/ is not by cauſe of grete hete in the body/ For than ſhold yͤ vryn be red ⁊ more hygh in colour/ for grete hete cauſeth depe colour in vryn/ nor it is not by cauſe of coldnes/ For thā ſholde it be whyte For grete frygydite kyndely blecheth yͤ vryn.i. maketh it whyte/ nor yͤ humidite maketh it not thyn For humidite thyketh the vryne But it is thyn by cauſe of grete drynes that is in yͤ body/ ⁊ pryncypally in yͤ ſpūales/ ⁊ there about the ſpūales And it is citryn by cauſe of diſtēperanſe of the feuer/ which feuer may ſkant or vnnethes be aperceyued/ and therfore ſuche maner vryn ſheweth grete diſtēperanſe/ by reaſon of drynes in the body/ ⁊ namely in the breſte ⁊ in the ſpūales. Pectus et Torar. anglice yͤ breſte ⁊ the breſte bone/ be.ii. partyes of man that be harde ⁊ bony/ ⁊ by cauſe therof yͤ breſt is colde and dry/ for bones of yͤ breſte and all other partyes that be bony/ are kindely colde ⁊ dry in complexyō And therfore they be releuyd holpen ⁊ kept ⁊ fede by thyngis that be anſweryng them in kynde As wakyng/ diſporte/ good Eyre myrth/ metes ⁊ drynkis/ yͭ be ſwete freſſh ⁊ licious/ ⁊ with ouermoch labour ⁊ trauayle/ and ſuche other poyntes that be cōtrary to them/ they be noyed greued ⁊ hurt. Whan yͤ vryn is more thyn aboue/ than byneth it ſheweth yͭ the bones are more deſiccat ⁊ more dry aboute the breſt/ ⁊ the ſpūales/ than in ony other places of yͤ body. Whan the vryne is grauylous ⁊ ampullous.i. full of greynes ⁊ burbles/ it ſheweth moche dryenes at the breſte ⁊ ſekenes of yͤ ſpūales. Of burbles and greynes ſee in the.iii. boke. If vryn citryn or ſubcitryn/ wonder thyn and bryght/ as it were verged and feneſtred/ as I ſayd in yͤ Chappytre de albo colore/ ſheweth diſtēperanſe of the Splen.i. ſplenatica paſſio. ¶ Item vryne citryn thyn and moche in quantyte with thyrſt and lenenes in the body/ and with a conſtypat wombe.i. with a harde vombe or diſtemperanſe of the lyuer.i. Epatica Paſſio/ which is cauſed through grete dryenes of yͤ lyuer For whan Epar is moche diſtempred through dryenes as it oftentymes falleth through exceſſe of hete takynge/ and ſomtyme of thyrſte. Epar draweth to hym all that he may of ſuccite.i. moyſtour out fro yͤ roppes and guttes/ for to help and moyſte and myght hym ſelf/ ⁊ that is the cauſe of moche quantyte of the vryne in this ſekeneſſe And comenly this is the token of Epatica Paſſio he feleth payne about the Ipicondriis And namely about the ryght Ipicōdre/ and therwith he thyncketh ſomtyme as it

melācolye

The breſt or the breſt bone.

Drynes of yͤ breſt ⁊ of yͤ ſpūales,

Epatica paſſio vnde cauſatur.

Signes of epatica paſſio.

were a flawme walmyng vp to the throt and that is nothyng but a hote drie fumoſyte breſtynge oute and ſtynge and walmynge ſo vp. And ther oftē tyme folke take ther deth / of Ipicondria / yow may ſe in capitulo de liuido colore. ¶ Item vryne citrine and thynne and bryght with burbles aboue ſheweth myſlykynge on the lunges / but it lyghtly paſſeth a way. ¶ If it be full of ſmall graynes / ti ſheweth as I ſayde in the thyrde rewle afore. Item yf it be ſo that the vryne ſhewe hym citryne in the fyrſte begynnynge / or about the begynnynge of an ague / it ſheweth crudite and compaccyon of the mater whiche crudite and compaccyon cauſeth prolixte / that is to ſay / longe laſtynge of yͤ ſykeneſſe whiche cauſeth falyng of myght ⁊ kynd / and ſo cometh deth / but yf he haue the better kepynge and the ſonder helpe Se of crudite ⁊ conpaccyon in capitulo de lacteo colore. ¶ Alſo yf the ſame maner vryne appere ferre inwarde in an ague / and before that vryn appered and ſhewed an vryn Rubea or Subrubea Rubicunda / or Subrubicunda. And ther with no token of mendynge ſheweth that the ſykeman wyll fall in to a frenyſe and that the mater of the ſykeneſſe wyll ſtye vp in to the brayne / and yf the ſame vryn ſhewe hym as aboue ſayd with good tokens then it ſheweth mendyng and waſtynge of the ſykenes Color citrine compounded of a kynde coler that is rede kyndely and of a kynde fleume that is kyndely colde and moyſt for. Color in as moche as it is kyndely hote and drye and rede / he thynneth and clereth and rudeth the vryne. But fleume in as moche as he is kyndely colde and moyſte and whyte he thycketh and turbleth and whyteth the vryne. and ſo by reaſon of whytnes of fleume / the redenes of the vryne is the leſſe And in this wyſe is the Coler citryne cauſed. And by this reaſon is the vryne of Coler citrine leſſe rede ⁊ leſſe thynne thā vryn of rede color. ¶ Color naturalis ⁊ Colera Rubea anglice rede coler and a kynde coler be all one. ¶ But take good hede / yͭ ſomtym color citrine is dygeſted ⁊ ſometyme indegeſted whan coler citrine is indygeſted the vryne is ſubcitrine and wonder thynne for whyle he is indygeſted he with ſtandeth and letteth the kynd that wolde delyuer hym ſelf out with the vryn / wherfore ther may no groſſe humours paſſe forth with the vryne / with whos admixcyon the vryne ſholde haue his inſpiſſacyon / yͭ is to ſay his thycknes. ¶ But coler citrin dygeſt / cauſath vrin citrin or ſubcitrin with a mene thynnes. And this is the Philoſophie for coler citrin dygeſt with ſtandeth not / nor letteth not the kynd in delyuerynge hym ſelf out as he doth whan he is indygeſt and ther for paſſeth out ſome groſſe humours with the vryne whiche cauſeth the vryne to be menele tycke ¶ If coler citrin take grete dyſtemperanſe of hete / as it falleth oftentyme in aguys / that is to ſay in hote feuers than is the vryn more hyer in color and more deper in citrin. And yf coler citrin be not dyſtempred through hete / than is the vryne more remiſſe / that is to ſay leſſe rede citrin / and more thynne and this is by reaſon yͭ fleume vitre and rede coler / are mixte to gether as I ſayd. ¶ Fleumum vitreum ⁊ fleumum album anglice a fleume vitre / and a whyte fleume be all one Coler naturall / and rede coler be allone. ¶ Coler citrin ⁊ Coler vytellyn be allone. ¶ Coler aduſt thow haſte in the ca. afore

aſſēdyng of fleume to yͤ throthe.

vryne full of ſmall graynes.

color naturall.

color citri indygeſt.

color citrin gygeſt.

whyte fleume.

❧ Explicit Nonum capitulum de Citrino colore & Subcitrino.

Incipit Decimum cupitulum dc Rufo colore & Subrufo colore.

RVfa vrina anglice rudy vryne is moyſt lyke fyne golde/and ſubrufe goldyſſhe. ¶ Vryne rufe/or ſubrufe with a mene body bytwene thyck and thynne puer and equale ſheweth Corpus Encraticum a body encratike that is to ſay / that the body is in good and euen proporcyon of foure qualites / that is to ſay / in good euen temper betwene colde and hote / for yf the humours were dyſtempered through exceſſe of hete / than ſholde the vryn be depe in color / as rede or blodrede / yf they were dyſtempred through exceſſe of colde / the vryne ſholde be as ſubcitrin / or more lower. ¶ And therfor rufus color ſheweth good mene betwene bothe / in as moche as the body of yͤ vryn is pure as I ſayde and not ſwart nor dym / nor dreſty / nor trubly it ſheweth that the kynd hete is myghty for to purge and clenſe the maters / that is to ſay / the humours / the equalite of the vryn / ſheweth that ther is no perturbacyon nor dyſtourblynge of humours in the body. But that they be all in good temper / whan the vryne is mene betwene thycke and thynne / it ſheweth alſo good temper and good proporcyon of the humours in the body. And therfore Color Rufus in the vryn / that is to ſay / rede colour or els golden color in the vryne is a mene color bytwene all colors / for ther is none other colour that goyth ſo nye al colours / that is to ſay / towarde al colours in kynd as doth that colour / nor that ſo moche accordyth to al in kynde / for of al colour he hath ſome parte kyndely therof. And therfor he mooſt accordeth to all the foure humours neuertheleſſe the ſame vryne aforſayd betokeneth not in euery complexcyon lyke as I haue ſayd and as thou ſhalt ſe her after / for as vryne citrin ſheweth good temperanſe in a colryke man as I ſayde in yͤ nyxte ca. afore / ryght ſo vryn Rufe ſheweth good tēperans in one that is ſanguyne ¶ Alſo vryne Rufe / or ſubrufe / and thynne in a Chylde ſheweth a feuer cotidian / in yong folke not ſanguyne it ſheweth a ſymple tercian / the ſame vryne in olde folke fleumatyke / and alſo in women not ſanguyne ſheweth a duble tercian. For it ſheweth that they be moche out of ther kynde temperanſe through exceſſe of hete / for the kynde vryne of olde men and women / that are not full ſanguyne / oweth to be palyſſhe wannyſſhe & dymmyſſhe ¶ Alſo yͤ ſame maner vryne in ſometyme of yͤ yere / as in Autūpno and in wynter ſheweth Notham and namely after the daye of the acces. Notha / that is to ſay / quartana non vera. And vnderſtand that ther is more perell of a feuer in Autumpno / that is to ſay / to falle in feuer in Autumpno / then in wynter / for in Autumpno the ſonne goeth fro vs. And therfor in Autumpno do on moſt clothes / and kepe the warmeſt for this reaſon. For the humours in mannes bodye wher taken afore with hete of the ſomer / and afterwarde they are ſmytthynne with colde that foloweth ¶ And ſo they engroſſeth and cluddeth and clumpereth to gether / and are dyſtempered. And therof be often tymes cauſed dyuers Feuers. Somtyme Tercians. And ſometyme quartans. And ſometyme other. And

Her begynneth color rubea and ſubrubea.

as citrin vtin ſhewet in a colirik mā ſo doth rufe vryne in a ſāguyne man.

takynge of a feuer in Autumpno

ruſe vꝛyne wͭ a dymnes oꝛ wͭ a ſkye.

therfoꝛe in Autumpno is yͤ woꝛſte tyme of al the yere/ foꝛ to fall in ſykenes. ¶ Item the ſame maner vꝛyne yf it appere ſo as afoꝛſayd longe tyme together ⁊ without feuer/ it ſheweth calefacciō/ that is to ſay chaufyng ⁊ vnkynd hete of the lyuer/ whiche chaufyng and dyſtēperans of the lyuer/ is cauſeth through exceſſe of vnkynde hete/ ⁊ that vnkynd hete of yͤ lyuer cauſeth yͤ coloure in yͤ vꝛyn. ¶ Itē vꝛyn ruſe oꝛ ſubꝛuſe with a mene body ⁊ wͭ a maner of a dyme ſkye in the ouer parte of yͤ vꝛyne/ ſheweth the ſykenes is in the begynnyng/ oꝛ els but late begonne/ ⁊ alſo it ſheweth a hote feuer Interpolat cauſed of a ſalt fleume yͭ men calle a ſawce fleume. The dyme ſkye is cauſed of meltyng ⁊ trauaylyng of the vnkynd hete/ ⁊ of the reſoluyng of vapours and of fumoſytes. ¶ Item yf the ſame maner of vꝛyne without ſkye aboue do appere inwarde in yͤ ſekenes as after the .iii. acces/ it ſheweth a tercian/ ⁊ take hede yͭ euery maner fleume is vnpure in hym ſelf/ ⁊ by cauſe ther of it maketh yͤ vꝛyne ſkyyſſhe/ ⁊ cloddyſſhe/ ⁊ dymmyſſhe. And alſo yf yͤ feuer be reſolued/ fumoſytes of Melancolye whiche are lyght by waye of kynde paſſe vp to yͤ ouer parte of the vꝛyne/ and ther cauſeth a maner of a ſkye. ¶ Item vꝛyne rufa oꝛ els ſubꝛufa and menely thynne with no ſkye/ yͭ is to ſay/ with no dimnes aboue but with a body pure and equale/ and ſomdele moꝛe thynne than thycke aboue by eſtimacyon/ it ſheweth yͭ his body hath moche of ſalt fleume/ oꝛ els that he is moche dyſpoſed ther to/ ⁊ yf it be ſo yͭ in ſuche vꝛyne appere many ſmale reſolucyons/ they ſhewe the ſkabbe/ ⁊ yf thou take good hede yͭ yf the reſolucyons ſhewe them in ouer parte of the vꝛyne/ it is token of a ſkabbe bꝛedyng in yͤ ouer parte of the body/ yf they ſhewe in yͤ myddes of the vꝛyne/ than on yͤ wombe ⁊ ther aboute/ yf they ſhewe in the nether parte of the vꝛyn it ſheweth the ſkabbe to be about the generatyfs and the thyes/ and the legges ⁊ the feete/ and they appere through out the body of the vꝛyn it betokeneth yͤ ſkabbe to be/ thā through out all the body. ¶ Itē vꝛyne ruſe oꝛ ſubꝛuſe/ ſomedele moꝛe thycke than thynne/ oꝛ betwene bothe hauyng no ſkye noꝛ dymnes aboue/ and yf the vꝛyne haue laſted ſo longe tyme in one yͭ hath the Idꝛopiſye it ſheweth deth/ foꝛ it is very token that yͤ euel humours/ that cauſed the Idꝛopiſie be ſmyten ⁊ taken and ſkronkled ⁊ bꝛent/ with vnkynde hete of the feuer/ wher by he is taken with a hote Idꝛopiſie whiche vnkynde humours/ foꝛ as moche as they be ſo fele in yͤ body/ ⁊ that yͤ body is ſo ful of them/ ⁊ ſo ſoꝛe dyſtempered through them/ that the ſame dyſtemperans and the vnkynde hete of the feuer wyll dyſtrewe and ouercome the kynd ſubſtanciall humidite of the body/ oꝛ euer kynd may be of myght foꝛ withſtand and to ouercome the ſame euyll humours/ and on this wyſe is the hote Idꝛopiſie cauſed. ¶ And therfoꝛe as techeth Ipocras in his boke of pꝛoſtyke/ yf it ſo be yͭ ther come a hote feuer in Idꝛopiſie/ it is the woꝛſt tokē yͭ may be/ foꝛ thā he is incurable/ and ther is no remedy but deth. The ſame ſheweth Theophilus in his boke of vꝛyn which ſayth lyke as whyte vꝛyn oꝛ watery vꝛyne in Idꝛopiſie ſheweth the pacyent to be curabull ryght ſo doth ruſe vꝛyne ſhowe the pacyent to be vncurabull/ ſo ſayeth alſo Conſtantyne Gilberty ⁊ Thadey/ of the colde Idꝛopiſie you may ſe in capi. de liuido coloꝛ:

how is the hote idꝛopſy cauſeth.

¶ Item vryne rufe/ or ſubrufe with a body menely thycke and vnpure ⁊ inequall and with a ſky aboue/ yͭ is to ſay with a ſwarneſſe and dymneſſe in the ouer parte ther of it ſheweth a feuer cotidian cauſed of a fleume / that is called Fleuma dulce a ſweth fleume or a freſſhe fleume. ¶ Item yf the vryn be not ful rufe/ but more ſubrufe withal that other forſayde poyntes/ it ſheweth Dulce fleuma a freſſhe fleume without feuer/ euery maner fleume as I ſayde is vnpure and vnclene in hym ſelf kyndely/ and by cauſe therof / euery maner fleume cauſeth a maner of dymnes and derkenes in vryn. But fleuma dulce coloreth the vryne in two maner wyſe/ one wyſe is by cauſe of his mixtyon with other humours / for by cauſe that he is kyndely whyte and thycke as euery maner fleume is / he maketh the vryne whyte and thycke / but leſſe whyte/ than doth fleumū naturale/ and more thycke than doth fleumū ſalſū for fleumū dulce is ſome dele leſſe whyte / than is fleumū naturale / ⁊ ſome dele more moyſte than fleumū ſalſū. ¶ Alſo whan ſweth fleume coloreth the vryne through kynde of his qualytes / he maketh the vryne ſubrufe / or els rufe. And yͭ is by cauſe of mennes/ that he hath of the blode / whiche blode is kyndely calidus ⁊ humidus/ hote and moyſt and therfore he is more kyndely hote and moyſt than ony other fleume / as thou may ſe in capitulo de glauco colore. Whē the vryne is thycke as I ſayde with ſuche color/ it ſheweth ſteryng and burlyng/ that is to ſay burlyng of humours in the body/ and therfor are cauſed many fumoſytes and ventoſites in the body. ¶ Whē it is menely thycke / it ſheweth but mene dyſtourblyng of the humours / whan the body of the vryne is vnpure / it ſheweth that kynde here is not of power / nor of myght for to clenſe and purge the humours. The dyme ſkye in the vryn is by cauſe of reſolucyōs of fumoſytes of melancolye cauſed by dyſtemperance of the feuer / whiche fumoſytes for as moche as they are lyght of kynde / they draweth thē vpwarde / to the ouer parte of the vryne / and cauſeth ther / a maner of derkenes and dymnes. ¶ Item vryne rufe ⁊ ſubrufe / menely thyn and menely thycke with blones/ and with a maner of dymnes aboue/ and yf the vryne ſhewe hym ſo longe tyme / it ſheweth yͭ the ſpiritualles are greued and trauayled with plente of fleume / that is to ſay / ſalt fleume / or els freſſhe fleume / yf the vryne be menely thynne it is with a ſalt fleume/ yf it be menely thycke it is with a freſſhe fleume / and it is knowen by koffyng ⁊ by ſtrayth breth/ and dyſeſes at the breſte. ¶ If a mā or woman maketh ſuche vryne / it ſheweth yͭ ſhe hath a ſekenes on her matrice/ whiche ſekenes is cauſed through exceſſe of a ſalt fleume/ or of a freſſhe fleume/ ⁊ of whiche ſo euer it be/ yͧ ſhalt knowe it/ as I ſayde right now / but thā in the womās vryne ſheweth reſolucyōs lyke fyſtkales/ ſomtyme whyte ⁊ ſom tyme blacke ⁊ than alſo ſhe hath grete payne of her moder/ ⁊ namely in yͤ lefte ipicōdre/ wͭ grete dyſtēcyō of yͤ mater and with grete enflaumyng and walmyng/ the matrice is oftentyme ouer layde and ouercharged / with a ſhalt fleume and ther holdeth hym vnkyndely ⁊ tourneth hym to fylthe ⁊ corrupcion and ſwymmeth forth by Vena Concaua to Epar / and ther enfecteth and corrumpeth yͤ bloode and ſo forthe to the bladder / by the water gattes/ that be called Vrichides

ſweth fleume.

A vnpuer fleume.

fumoſytes ventoſites

dyſtēperãs of yͤ vryne throug fleume.

and ther cauſeth blones in Rufe color by this proceſſe. And alſo yf thou wilt vnderſtande the chapytres of blake color/ and of blo color/ thou may ſe and knowe well/ that a dymme ſkye/ or a blones in vryne is for to vnderſtande ſwartnes and derkenes and dymneſſe in the vryne. And therfore take good hede that this maner of ſwertnes and dymneſſe in vryne/ is by cauſe yͤ rudi color may not be aꝑceyued well wᵗ out ſoft puttyng of thy hand to yͤ vrynal.

vrichides.

Theſe forſayde vrichides in a woman/ are knyt to the matryce ⁊ tyed ther ¶ Item vryne rufe or ſubrufe/ through out thicke and dymyſſhe/ ſheweth a feuer cotidiā cauſed of a fleume naturall Itē vryn rufe or ſubrufe/ through out thycke and blo aboue/ and with reſolucyons lyke them/ and it be ſo/ that the vryne laſt ſo longtyme and ſheweth ſo longtyme/ ſome ſayeth not ouer iii. acchſſes/ it ſheweth the pety Emitrice how many Emitryces ther be/ and what thy are thou haſt in the ca. of blo color. ¶ Some auctours as mayſter fereis and mayſter planetarie. Alſo mayſter Johñ of ſaynt poules ſayeth yͭ pety Emptrice ſholde be cauſed of coler in the veſſels. And of fleume with out the veſſels.

veſſels of humours ī mās body.

But Gilbert and mayſter of meſendē/ ſayeth yͭ it ſhold be cauſed of coler corrupt without/ and of fleume corrupt within/ the veſſels of the humours/ be the vaynes in yͤ body. ¶ And take hede that this blones/ that is to ſay/ this dymnes aboue in the vryne/ and gennerally the blones of euery maner vryne/ that is of hygh color may not well/ or els vnnethes be perceyued but in maner/ as I ſayde in yͤ nixte rewle afore ſaue two. And in this forſayd ſekenes/ that is to ſay in the pety Emytrice/ the pacyent feleth grete colde in his Extremytes/ Extremytes of the body/ are yͤ armes/ handes fyngers feete and Toes.

extremites of yͤ body.

And that colde comenly begynneth agayne Euene or els at the ſonne goyng downe/ and that is by cauſe of color/ thogh it be ſo that he regneth in mānes body/ fro yͤ .iii houre of tho day/ to .ix. houre/ as yͧ haſt excpreſſely in capi. de lacteo color.

vryn with ſmall graynes.

Itē vrin rufe or ſubrufe ⁊ thicke bloyſſh aboue ⁊ grauelous ⁊ ful of ſmal graies ſheweth bredig ⁊ of apoſteme about yͤ ſhare or in yͤ armeholes or about yͤ preuye mēbers/ ⁊ in which of thoſe places it bredeth ther in is grete payn/ ⁊ yͤ more payn by cauſe of neruoſyte/ yͭ is to ſay by cauſe yͭ yͤ place is ful of lenewes.

ſygnes of the feuer ethyke.

¶ Item vryne rufe or ſubrufe ⁊ thyck both aboue and byneth/ and with a blones and a fattyſſhenes aboue/ and with crynoydes yͤ vryne laſtyng ſo long tyme it ſheweth yͤ .iii. kynde of yͤ etyke/ ⁊ theſe be the veray tokens of the ethycke he that hayth the etyke hayth more hete in the handes and namely within yͤ pawmes than he was wont to haue and that hete is fyrſt lytel and after more and more/ by proceſſe of tyme. And this hete is in the feete alſo. And this hete in the hādes and in the feete is cauſed of hote Fumoſites yͭ commeth of yͤ ſpyrytuals by cauſe of veracyō yͭ they haue ⁊ ſuffer by rayſon of dyſtemperance of vnkynd hete yͭ is conſūptyf/ ⁊ thos hote fumoſytes ſmyteth forth about ⁊ ēflawmeth dyuers partyes of the body and cauſed rudynes in yͤ chekes by yͤ ſame reaſon/ and alſo payne and angwyſe aboute theſe partes and places that be enext and nere to yͤ ſperituals for by reaſon the ſpyrytuals be deſtēperyd as aforſayde the partes yͭ be nere vnto them be ſmythyn ⁊ dyſtempered wher by commyth dyuers deſeſys as ſomtyme the drye cough/by cauſe of drynes of the ſpũales And alſo moyſt cough/by cauſe of ſuperfluytes of the mater/that is contayned in the ſpũales ¶ Alſo lenenes of body/ is cauſed of hete ſmettyn ⁊ ſpyled about in ẏ mẽbꝛes of the body within/diſſoluyng and wayſtyng the kynde humours in the body and cõſumyng the ſpũales. ¶ And take good hede that though this vnkynde hete be moche in the body and in the ſpũales Neuertheles comenly in this ſekenes it is felt but lytell/oꝛ els nothynge to his thynckyng For comenly they that haue this ſekenes be diſpoſed to ſo moche colde/ ẏ they fele but lytell hete But yf it be in grete exceſſe/as in ſomer tyme/ ⁊ yet may they comenly ſuffre woꝛs grete hete/than other folke But they ſuffer grete ſtretenes and deſeaſe at the bꝛeſte. And theſe are the very tokens of Etyke/⁊ wher of/⁊ how ẏ Etyke is cauſed/thou haſt ſufficiẽtly in ẏ chapy.of bloo colour.

Lenes of ẏ body in the Etyke.

Explicit decimum capitulum de ruſo colore & ſubruſo colore.

Incipit xi.capitulum de rubeo colore & ſubrubeo colore.

here begynneth rede coloꝛ ĩ vꝛin

Rubeus coloꝛ.in vꝛyn/is moꝛe hygher than is rufus colour For ruf9 is mene bytwene rede golde and blode rede/⁊ it is cauſed of blode ⁊ coler myxt together/foꝛ as I ſayd in the chapytre of pale colours Right as a lytel quãtyte of netes galle mixt wᵗ a good quantyte of water in a veſſell/cauſeth not a rede colour/but a pale colour/oꝛ els ſubcitryn/⁊ yf moche of netes gall be mixt wᵗ lytell quantyte of water/it cauſeth a citryn colour/oꝛ els a rufe coloure. The ſame maner wyſe whan lytel coler is myxt wᵗ the vꝛyn it cauſeth but a faynt colour in the vꝛyne/as pale/oꝛ ſubcitryne And yf moche coler be myxt wᵗ the vꝛyn/thã is ẏ colour in ẏ vꝛyn wel redded/as a depe citryne/oꝛ ſubꝛuf/oꝛ ruf/foꝛ ẏ moꝛe of coler that ẏ vꝛyn hayth the moꝛe goth the vꝛyne toward rede colour/foꝛ by reaſon ẏ coler is kyndly in him ſelf thyn ⁊ bꝛyght ⁊ clere/he cauſeth the vꝛyn to be thyn ⁊ bꝛyght ⁊ clere. ¶ And yf the vꝛyn be thyckyſſhe ⁊ trublyſſhe/it ſtondeth moꝛe by blode than by coler/⁊ yf the vꝛyn be bꝛyght ⁊ clere/it ſtandyth by coler moꝛe than by blode And all this is by reaſon of the qualytes of blode ⁊ coler/as I haue ſayd in many chapytres befoꝛe. ¶ Vꝛina rubea ⁊ ſubꝛubea/⁊ clere ſheweth a feuer tercian. And tokens of this ſekenes is ache in the hede/and namely in the ryght parte/ foꝛ there regneth coler/and his mouthe is bytter/and his erys rynge/foꝛ ẏ coloure ſheweth gret bꝛennyng of hete and diſtemperanſe of coler/and the thynnes and bꝛyght and clerenes/is a token of grete ſiccite. ¶ Item vꝛina rubea oꝛ ſubꝛubea/and moꝛe thyn aboue than byneth/and with a dymnes aboue ſheweth diuers ſignificacions/vpon diuers ages/and diuers cõplexyõs/as doth vꝛyn citryn. For that vꝛyn in a chyld ſheweth a feuer Cotidiã/and in yonge folke and namely of Colrike complexion/it ſheweth a tercian. ¶ The ſame vꝛyne in olde folke/and namely in Fleumatyke/oꝛ Melancolyke/and alſo in a woman/and pryncypaly yf the ſekenes haue not longe tyme laſteth/but a.iii. dayes/ſume ſheweth .v. dayes/ſume but.ix.dayes/it ſheweth a duble tercian. ¶ If the ſame vꝛyne ſhewe hym ſo longe tyme/and the pacient haue no

Rede oꝛ ſub rede vꝛyne moꝛe thyn aboue than beneth ſheweth diuerſe ſignificacions.

feuer ther with/it ſheweth califaccion of the lyuer But than yͤ vryn hath a maner of dymnes/as I ſayd aboue And alſo it is wͭ a maner of yelownes/ or grenenes and dymmyſſhnes And alſo a party frothy. Vrina rubea or ſub rubea with a body menely thycke and vnpure ⁊ inequall and through out trubly/ſheweth a tercian cōtenuall. Conſtantinus in his boke of vryns/techeth that a feuer continuall is cauſed.ii.maner wyſe. ¶ For other it is cauſed of Coler corrupte without yͤ veſſelles.i.veynes/or els of corrupt vapures ſufflawmyng vp about the herte. ¶ Alſo a feuer interpollat is cauſed in.ii.maner wyſe/for it is cauſed of corrupte mater withoute the veſſelles/or els of corrupt vapours nowe/⁊ nowe enflamyng the herte thus ſayth he. ¶ Item the ſame vryn rubea or ſubrubea/menely thycke/⁊ it haue a grenyſnes aboue it ſheweth the myddell Emytrice In yͤ myddell Emytrice is grete brennyng by reaſon that Coler is contynually bowylyng/as a playnge potte/⁊ hurlynge aboute in yͤ veſſels//and fleume without yͤ veſſels/for Coler is lyght of kynde/and whan he is brent and pured/he is more lyght/ and by reaſon therof he ſtyeth vp and haldeth hym aboue in the vryn/and ſo cauſeth ther a maner of grenenes/but that ſame grenenes is ſo lytel/yͭ it is not perceyued but yf thou put therto thyne hande/as I ſayd in the nixt Chapytre afore of blones. ¶ Item the ſame vryn only/excepth the blones aboue ſheweth Pleureſmū/of whiche it is ſayd in ca.de liuido colore For as moche as collection of euyll mater/is in the mēbers/that is to ſay/vnder the rybbes/whiche rybbes lyghtly feleth payne ⁊ anguyſſhe/anone as they be ought of temper/and ſo for as moche as they be/euermore meuyng and ſteryng/that ſame mater ſo collecte there It bowlleth and hurleth and brenneth and ſo cauſeth ſekeneſſe hote and ſharpe/that is to ſay/ hote feuers. ¶ Alſo whan Coler in grete quantite is gretly aduſt/and made lyght/by cauſe of hete and of brennynge/it draweth vpwarde in the vryn and that is that/that ſemeth as it were a grenenes aboue in the vryne. ¶ Item the ſame vryne/excepte the grenenes aboue ſheweth the Pleureſi And yf it be ſo/that a derke ſkye or a dymnes/ſhewe hym apertly aboue in the vryn/withoute ony putynge to of thyne hande/or els a maner of grenyſſhnes/know well that it is cauſed of fumoſites and vapoures yͭ are reſolued of Coler/whiche by cauſe of lyghtnes ſtyeth vp to the ouer partye of the vryn/and there cauſeth a grenenes/or a grenys or bothe/as I haue ſayde before. ¶ Item vnderſtande that Ipocras techeth in his boke of pronoſtikes/that grete Jowters are not moche Pleutoryke. Unde verſus. Accide Iuctantes/non valde pleuretici ſunt.

a feuer contynuall is cauſed.ii. maner wyſe.

the medell Emytrice.

Howe grene coler is cauſed

Explicit Vndecimum capitulum de Rubeo Colore & Subrubeo Colore.

Incipit duodecimum capitulum de Rubecundo Colore & Subrubicūdo colore.

here begynneth vryn rubicunda.

VRina Rubicunda/is the moſte depe vryne in coloure that is/ or maye be/and it is moſte lyke fyne rede/or els moſte lyke blode/ whan it is moſte fyne and moſte pure bryght/anglice blode rede/and Rubicūda is moſt lyke watery blode And the more parte of auctours treate o rubea ⁊ ſubrubea rubicunda ⁊ ſubꝛubicunda/all vnder one but take as they all ſay/ that rubicunda and ſubꝛubicunda euermoꝛe betokeneth moꝛe incenſion.i.moꝛe bꝛennyng and moꝛe ſkaldyng of yͤ humours in the body/by cauſe of exceſſe of vnkynd hete/than doth rubea/oꝛ ſubꝛubea And ſome treateth of rubicunda by hym ſelf/and of ſubrubicūda ⁊ rubea all vnder one/and ſubcitrina they comprehende vnder pale And they yͭ treate of rubea ⁊ ſubꝛubea/rubicūda ⁊ ſubrubicūda all vnder one/they aſſigne theſe folowyng ſignificacions to vꝛyne rubea But know well yͭ betwene vꝛyn yͭ is rubea/⁊ vꝛyn yͭ is ſubꝛubecunda is lytell differēce in colour. ¶ Vꝛina rubicūda oꝛ ſubꝛubicūda/thycke ⁊ trubly ⁊ ſwartyſſhe aboue/ſomdele towarde blones/and alſo wͭ ſtynche/ oꝛ els wͭ euyll ſauoꝛ at yͤ noſe/oꝛ els with euyll ſauoꝛ/oꝛ an euyll ayꝛe comyng out of the vꝛynal/ſheweth a maner of feuer yͭ is called Synochus.

Feuer Synochus.

¶ Synochus is a cōtynuall hote feuer cauſed thꝛough coꝛrupciō of blode in yͤ veynes of yͤ body In this wyſe/whan it is ſo yͭ the blode is ſo diſtēpꝛed/⁊ ſo euyll diſpoſed/yͤ kynd is not of myght/foꝛ to ouercome noꝛ mayſter that coꝛrupciō/noꝛ to rewle/than yͤ blode turneth in to fylth and coꝛrupciō in the veſſels/⁊ therof cometh vyle coꝛrupte mater.i.vapours enflawmyng to yͤ herte cōtynually

¶ And Synochus is ſayd of this woꝛde Syn.i.without. and of this woꝛde Choos/that is to ſay/trauayle/as who ſayth a feuer without reſte For Synochus is ſo trauaylous/that he hath leſt reſte/of all feuers. ¶ Febꝛis putreda/a roten feuer/is that that is cauſed of roten humours in the body. ¶ And alſo it is called Synochus ⁊ choherens/anglice hongyng to gyther/oꝛ els hauynge dyuers poyntes/dyuers cōdycyons/that longeth to a cōtenuall feuer.

Choos.

A rotten feuer.

¶ The poyntes yͭ longeth to a cōtynuall feuer be theſe.i.cōtynuall bowlyng and hurlyng of ouer moche hete/⁊ of humours in yͤ contynuall walmyng/oꝛ goyng of fumoſytes in yͤ body/vp to yͤ herte/⁊ alſo of grete pleute of coꝛrupt blode And all theſe.iii.cauſes are not in no maner feuer/ſo moche as they be in Synocho/⁊ therfoꝛe it is called Synochus/⁊ as Synochus hath.iii.cauſes/ſo euery of theſe.iii.kyndes hath her ꝓpꝛe name.i.homothena augmaſtica epamaſtica. In homothena yͤ vꝛyn is menely bloyſſh/ſwartyſſh ⁊ dymmyſſhe fro the myddes of yͤ vꝛyn vpwarde/⁊ alſo menely rede coloꝛed/⁊ ouer all ylyke rede/by cauſe of mene coꝛrupcyon and mene conſūpcyon of the blode.

Cōdicyons longynge to a cōtynuall feuer.

iii.kyndes of ſynochi.

¶ But in a feuer augmaſtica the vꝛyn is moche moꝛe bloyſſhe/than it is in yͤ feuer Homothena For in a feuer Epamaſtyke/the vꝛyn is but lytell coleryd by cauſe that ther is leſſe coꝛrupcyon of blode in hym/than ther is in the fe- Homothena. ¶ In Epamaſtica/the vꝛyn is but lytel bloo/and alſo it is hygh rede and bꝛyght/by reaſon that there is moꝛe conſumpcyon of ſubſtancyall humydite/of yͤ blode in hym than in ony of yͤ other tweyne. ¶ But comynly in Homothena/the ſekenes is ſtondyng tyll the ſeke man paſſe other to deth oꝛ to lyfe And the colour in the vꝛyne chaungeth not. ¶ In Epamaſtica comynly the malyce of the ſekeneſſe encreaſeth and wareth/moꝛe and moꝛe/and the vꝛyne wexyth hyer and hyer/after as the ſekeneſſes wexyth.

Augmaſtica.

Epamaſtica.

¶ But in Augmaſtica it is contrary And therfoꝛe take this foꝛ a generalle rewle/that what vꝛyne ſo euer it be that is thycke/and yf he clere hym ſelfe

Homothena.

Note this for a genenall rewle

mania

Mania.

Litargia.

Wherof is yͤ feuer Synochus cauſed generally.

Feuer ſynocha.

Defferens betwene ſynochus ⁊ ſynocha.

aboue.i.yf that ſame thycknes ⁊ trublydnes draw to reſidence in yͤ bothum ⁊ were thynne ⁊ clere aboue It ſheweth whaſtyng and mynyſſhyng of yͤ ſekeneſſe. ¶ For whan the vryn depureth ⁊ clereth hym ſelf aboue It ſheweth yͭ the bowylyng ⁊ the hurlyng of the humours in the body ceſſeth/which afore were ſo ſqualyred ⁊ ſo diſtrublyd in yͤ body/that yͤ vryn myght not ſhewe hī equall for yͤ tyme/⁊ yf it ſhewe hym contrary.i.yf the vryn dwell ſtyll thyck aboue and clere hym ſelf benethe/it ſheweth deth. ¶ For it is a token of ſtyynge vp of yͤ mater in to the hede/⁊ in to the braynes And therfor it is drede of the Freneſie/or of the mauy/or els of the lytarge. ¶ Mania the mauye is a turnynge vp ſo downe of the brayne wͭ a rauyng ⁊ a wodnes. ¶ Litargia the lytargye is a ſtonyng of the brayne/wͭ forget fulnes/⁊ with grete exceſſe in ſleppyng. ¶ Manachus ⁊ Litargicus/be they yͭ haue this ſekenes as freneticus is he yͭ hath yͤ freneſye. Why the vryn is rubicunda or ſubrubicūda in Synocho/is by cauſe of grete hete ⁊ bowylynge and hurlynge of the blode/. The thycknes of yͤ vryn is cauſed of humidyte of yͤ blode For as I haue ofte ſayd/humidyte thycketh yͤ vryn And whan yͤ vryn is thyckyſſhe in a hote feuer/it is a good token/for it ſheweth that ther is ſufficient moyſtoure of blode in yͤ body. Why yͤ vryn is trubly I haue ofte ſayd in other chapytres/the blones is cauſed as I ſayd of myxcyon of roten humours.i.of roten blode: The ſtynche or els yͤ euyll eyre therof is cauſed of corrupciō of blode. ¶ Underſtāde ſhortly that Synochus is not cauſed pryncypaly of quantyte of blode.i.not of ouermoche blode/nor it is not cauſed of ouer lytel blode But onely of euyll qualytes of blode.i.of euyll diſtemperanſe of blode/as whan the blode is changed oute of his owne kynde/⁊ turned in to fylthe ⁊ corrupcyon ſo ſayth Egidius/ Neuertheleſſe ſume auctours ſayth yͭ Sonochus is cauſed bothe of euyll qualytes of blode/that is to ſay/of euyll dyſtemperanſe of the blode/⁊ alſo of quantyte of blode.i.of ouermoche blode. ¶ Item the ſame maner vryn withoute blones/⁊ without euyll ſauoure/ ſheweth a feuer that is called Synocha a Synocha is a hote feuer/enflawmyng the hert. ¶ Take hede that there is defference betwene Synochus and Synocha/For Synocha is a hote feuer enflawmynge the hert/cauſed of plente of euyll blode in the veynes peynynge and turmentynge the pacyent/more by cauſe of quantyte of euyll blode/than bycauſe of qualyte of euyll blode/that is to ſay/more through plente of euyll blode/than through euylnes of euyll blode. ¶ And Synochus is a hote Feuer contynually enflawmynge the herte / cauſed of corrupte blode in the veynes paynnynge and tormentynge the pacyent more by cauſe of corrupcyon of euyll blode/than by cauſe of euyll blode. ¶ By theſe.ii.diſcrypcyons thou mayſt ſee howe theſe.ii.feuers be cauſed and howe they defferre a ſonder And alſo in Synocha be vapours not corrupte enflawmynge the hert In Sonocho be vapours corrupt enflawmynge yͤ hert. Alſo in Synocha yͤ vryn is not blooyſſhe/nor it hath no euyll ſauor at yͤ noſe But in Synocho is bothe Alſo in Synocha the vryn is leſſe thycke ⁊ trubly/than in Synocho/alſo in Sinocha is ſome interpolacyon/yͭ is to ſaye / ſome ceſ-

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ſyng ſome reſtyng. But in Synocho is lytell interpolacyō or none. ¶ Cōſtantinꝰ ſayeth that mooſt comenly/ theſe are the ſignes of Synocha/ yͭ is to ſay/ ache and augwyſſhe in the hede/ as it ſholde cleue ⁊ breſte/ with rede chekes ⁊ pouſed and blownes in yͤ veynes / and grete ſwellyng ⁊ betyng ⁊ ſtefnes at yͤ breſte / and on the ſperytuals with a maner of ſwetenes in the mouthe his body and all his lymes be ſo heuye and ſo febull/ ⁊ ſo trauayled yͭ vnnethes they may bare the body.

ſignes of yͤ ſynocha.

¶ In Synocho be alſo other tokens/ and as auctours ſayeth Sonocho ⁊ canſon hath one maner of ſygnes and tokens which ſygnes you ſhall ſe in the .iii. rewle folewynge. ¶ Why yͤ vryne in ſinoche is not blo nor euell ſauored / is by reaſon that the blode is not corrupte/ as it is in Synocho / for of corrupcyon of blode / is cauſed blones ⁊ ſtynche in vryne alſo what ſtynche of vryn ſygnifyeth you may ſe in ca. de liuido ⁊ Nigro colore.

wher of is ſtyncke in vryne cauſed.

¶ Itē vrin Rubicūda or Subrubicūda menely thick beyng ſoōdele more thyn than thyck ſheweth a feuer Cāſonides. Canſonides is a hote feuer cōtynually cauſed of Coler ⁊ blode / but pryncypaly of Coler/ ⁊ by cauſe yͭ Cāſonides is cauſed moſte of Coler yͤ vryne is more thynne thā thyck/ alſo Synochides is a hote feuer cōtynuall cauſed of blode ⁊ of Coler/ ⁊ pryncypaly of blode/ for by cauſe yͭ it is more cauſed of blode / than of Coler yͤ vryn is more thyck thā thyn / ⁊ it is cōtrary in Canſonide. And therfore in both theſe .ii. feuers/ yͭ is to ſay/ in Canſonides ⁊ in Synochides/ yͤ vryn is with a mene body euermor. And as it is in Synocha/ ryght ſo it is in thes .ii. feuers Cāſonides and Synochides / ſaue as I ſayde Synocha hath Interpolacyō / and in Cāſonides ⁊ Synochides is none Interpolacyō/ ⁊ in theſe .ii. feuers / yͭ is to ſay/ Cāſonides ⁊ Synochides yͤ mouth is bitter/ but in Synocha yͤ mouth is ſwetyſſhe.

canſonides is a hote feuer cauſed of coler.

yͤ deference of thes .iii. feuers. i. cāſonides ſynochides ⁊ ſynoche.

¶ Itē vryn Rubicūde or Subrubicūde thynne ⁊ clere through oute ⁊ ſhynyng rede as fyre ſheweth a feuer yͭ is called Canſon. ¶ Cāſon is a hote feuer cōtynually moſte ſharpe ⁊ brennyng of all feuers. And it is cauſed of grete plente of rede Coler whiche rede Coler is corrupte in yͤ ſmale ſuptyle veynes of yͤ mouth of the ſtomake ⁊ of the lunges and of the lyuer ⁊ of the mydrefe ⁊ of yͤ other mēbers therabout ⁊ pryncypaly of yͤ ſperytualles. ¶ Cāſon is ſayde of this .ii. wordes Camna/ yͭ is to ſay/ calor anglice hete ⁊ Incēſio anglice brēnig or ſething/ ⁊ though al theſe .v. maners of feuers be called ⁊ are agues/ yͭ is to ſay / hote feuers neuertheles Synocho and Cāſō be moſt worſt ⁊ moſt ꝑlious. But Cāſō is moſte brēnig/ ⁊ who ſo hath ayther of theſe .ii. feuers it is but grace of god ⁊ he ſkape deth.

wher of is canſon cauſed.

¶ And theſe be yͤ ſygnes in a feuer Canſon horſnes/ ⁊ ache in the hede ſo ſharpe/ that he thynketh his forhede ſholde cleue/ or els as it wher thrylle with a perſoure / ⁊ yͭ is by cauſe of grete hete ⁊ of vyolence of hete ⁊ of fumoſytes ſmytyng vp in to the hede dyſtemperyng the veynes ⁊ the ſewes ⁊ yͤ cerebre/ ⁊ alſo he hath gret thryſte yͭ no drycke may it quenche / and that is by cauſe of grete hete that cometh of brēnynge Coler enflamynge contynually the mouth of the ſtomake/ and the thonge is ſome tyme blacke with moche fylthe aboute hym/ cauſed of grete brennynge hete, And of forberynge of ſlepe and alſo by cauſe of grete

ſygnes of canſon.

apercer

coler in flamyng the mouth of yͤ ſtomacke.

hete and payne and vyolence of the ſykenes. ¶ And when that he ſlepeth he thyncketh that he ſeyth brennyng thynges and rede thynges / alſo he thynketh that he is in dyuers place and ſeyth wonder thynges. And that is alſo cauſed of grete deſiccacyon and feblyſſhyng of the brayne and all is cauſed through exceſſe of hete / why the vryne is Rubia or Subrubia as aboue ſayde is by cauſe of grete hete ⁊ brennynge ⁊ bouylyng of the mater in the body / ⁊ pryncypaly in yͤ forſayde places / why the vryne is thynne and clere and bryght as aforeſayde is by cauſe of narownes and ſtrethnes of yͤ veſſeles of blode / that is to ſay / in the veynes. For by reaſon of ther ſtraythnes ther cometh nothynge a way through them / but that yͭ is mooſt ſuptyle ⁊ thynne / and whan that is myxte with the vryne it maketh the vryne ſubtyle and thynne. And forther more vnderſtande / that as dyuers auctours techeth though it be ſo that vryne Rubicunda or Subrubicunda ſygnyfyeth theſe forſayde ſykenes more properly and more certaynly / thā any other vryne doth / it not withſtandyng / all the poyntes that vryne Rubea / or Subrubea ſheweth the ſame maye Rubicunda or Subrubicunda ſhewe. And with that well accordeth experyence outwarde / for often we ſe at our Yghe / that in the feuer tercians the vryne ſheweth hynner hande lyke as it doth in Sinocha or in Conſonides / or in Sinochides. And alſo yͤ pacyent in a feuer tercian hath the ſame tokens that thes .iii. feuers hath excepte in the tercion is interpolacion.

Explicit Duodecimum capitulum de Rubicundo & Subrubicundo Colore.

❧ *Incipit.xiii. capitulū de Inopos colore & de Kianos.*

here begynneth color Inopos.

Vrina Inopos / is moſte lyke wyne that is blackyſſhe and thycke as wyne of Calabre / or wyne of greke / or els lyke wyne moche lyke mody water yͭ is ſwarte redyſſhe / as why ſe in ſom countre wher yͤ ſoyle is rede claye Inopos color anglice ſwarte rede is compounde of two colours / that is to ſay of blacke ⁊ rede. And as blacke colour hath euermore a thycke body ryght ſo hath euermore Inopos color a thyck body. For they both be nerhand of one thynge cauſed and genderyd.

Theophilꝰ

Theophilus ſayeth that whan the blode and coler be aduſte / that is to ſay / all for brente and corrupte than be they bothe myxte to gether / and of thē cometh colour Inopos. And ryght as black colour in vryne that I ſpake of in the fyrſte chapytre of this boke and in the .ii. chapytre alſo / is cauſed of mortificacyon ryght ſo is colour Inopos / cauſed of aduſtyon. And ther for his generall ſygnyfycacyon is exceſſe of hete And kyanos hath yͤ ſame colour in al poyntes lyke / ſaue that kyanos is more blak / for kianos is moſt lyke rotē blod / or purpur / kianos is no more to ſay but purpur / ⁊ yͤ ſame Jugmēt yͭ is to be geuē by yͤ one yͤ ſame is to be geuyn in yͤ other / ſaue that kyanos is ſome dele wors. And therfore all auctours trete of them bothe all vnder one. ¶ And Gilbertus ſayeth and dyuers auctours alſo / that vryn kyanos hath oftentyme dyuers colours / for in ſome parte of the vryne it is Rubicunda as fyer and in ſome parte it is ſwarte / and ſome parte of hym it is bloyſſhe ⁊ in ſome tyme with a grenenes. Some auctours ſayeth that Inopos ⁊ kyanos are caſed/ſomtyme of congelacyon of blode/as whan any vayne breſteth wher out Iſſhueth blode/ of which blode whan it is out of his veſſell / that is to ſay/out of his veyne/ he is oute of his place/ and than that blode congeleth / that is to ſay / wareth colde and cluddeth ⁊ clumpreth to gether / and becommeth ſwart and blackyſſhe in colour/and ſo cauſeth the ſame color in vryne.

how color Inopon is cauſed.

¶ And ſometyme the ſame colour is cauſed by reaſon of aduſtyon of blode / that is to ſay / whan the blode is brente / and ſkalde and ſkorcled through exceſſe of vnkynde hete/as it is in aguis/ for oftentymes in Aguis the hete is brennynge ſo vyolent/and ſo ſtronge/that he tourneth and chaungeth the vnctuoſyte/of the blode/that is to ſay / yͤ kynde colour/ and the kynde bryghtnes of yͤ blod in to an exceſſe of Coler/wherfor the blode is moche dyſtourled and dyſtempred/and brought moche out of his owne kynd bothe in qualite/and in colour.

vnctuoſitas ſangis

¶ And therfore of the ſuperfluite of the blode / the vryne taketh color / for vryne is called the ſuperfluyte of the blod/⁊ ſomtyme color. Inopos or kyanos be cauſed through febleneſſe of the lyuer as whan Epar is ſo feblyſſhed / and ſo dyſtempred that it is not of myght / for to departe nor deuyde the pure frome the vnpure / as it comenly falleth in them that be in the Idropiſie /and in ſkabbed folke.

ſuꝑfluyte of yͤ body.

¶ Item an vryne Inopos or kyanos in an Ague ſheweth deth. And pryncypaly yf the vryn that was made afore yͤ vryn were Rubie and or ſubrubie/for it ſheweth ſo grete aduſtyō of humours in yͤ body / yͭ they may be no more aduſte wher fore kynd faylet/⁊ the body is dyſtroyed / but yͤ vryne / yͭ is to ſay . Inopos ⁊ kyanos with out a feuer is not perylyous.

¶ Itē vryn Inopos ⁊ kyanos ſo dele more thyck in yͤ mydde regyon/ than els wher ſheweth Idropiſie that is curabell yf medyſyns be memyſtryd to yͤ pacyēt yͭ be helpyig ⁊ cōfortyng the lyuer.

¶ Itē Inopos ⁊ kinos i one yͭ hath yͤ ſtone/thoug he haue hadde it long tyme ⁊ though yͤ ſtone be fulle growen / it ſheweth that yͤ ſtone is dyſſoluyd and breſten / or els that it is breſtyng

¶ Item vryn Inopos or kyanos with ſmale cheſel/or els with ſmale ſād in yͤ bothē thā els wher ſheweth breſtyng breſyng or ſtonyng of ſū veyne in yͤ body/ or of ſū brāche of ſū veyne/or of yͤ kyll or yͭ ſom brāche of hym is breſtē or myſtrauayled what yͤ kyll is you may ſe in ca. de liuido colore / yf yͤ kyles be brokē he dyeth within.xxiiii. houres or els wͭin yͤ .iii. day/yf ſom brāche of yͤ kyle be broken he feleth grete payne in yͤ backe ⁊ namely in yͤ.v. Ioynt of yͤ rygbone / tellyng fro benethe vpwarde

kylys.

¶ Alſo dyuers auctours ſheweth yͭ many tymes vryn ſheweth him Inopos or kyanos in hole folke .i. in folke yͭ are not ſyke by cauſe of dyſtēperāſe of humours in yͤ body ⁊ that may be cauſed by dyuers wayes/as ſometyme by cauſe of breſtynge or bruſyng or myſtrauaylyng of ſom veyne in yͤ keylles/or in yͤ bladder or by cauſe of ſwetyng out of blode through yͤ veynes/for oftē tyme it is cauſed through rennyng or ſkypppyng/or lyſtyng or els through moch ſtrauaylyng /⁊ ſomtyme it is cauſed through exceſſe of lychery/or ſuche other poyntes wher thorow ther is breſten ſom ſmall vayne / or ſom ſmall ſenewe in yͤ reynes/ or of yͤ bladder/or in ſom other places of yͤ body/⁊ though ther be no veyne breſtē as aforſayd eyt hit may be cauſed thorow violēce ⁊ exceſſe of

ſometyme vryne ſheweth inopos ⁊ kyanos hole folke.

moche ſtrauaylynge / for the vaynes are other whyle ſo rarifact / that is to ſay / ſo thynne / that the blode owſeth and ſwelteth and ſweteth through yͤ vaynes and ſo cauſeth ſuche color in the vryne ⁊ namely it is cauſed through exceſſe of lycherye whiche exceſſeth and ſtereth the blode / and all for trauayleth the vaynes and the ſynewes of the body / and maketh the lowyns / and al the wayes of the ſperme rawe / and rede / and ſo cometh alſo ſuche color in the vryne / whiche vryne betokeneth deth / but yf the better helpe be hade / and whan this color is cauſed of exceſſe of lychery theſe are the tokens / ther ſheweth in the vryne / as it were ropyng thyngges. And as it were partyes of whyte glet / or of ſperme. And alſo ther ſheweth long reſolucyōs rawyſſhe ⁊ redyſſhe moche lyke yͤ waſſhyng of rawe fleſſh / which reſoluciōs be of yͤ ſubſtāce of the lowyns / ⁊ that is yͤ worſte token of all / for it ſheweth that kynd is conſumpte. ¶ Vryne Inopos or kaynos ſōtyme ſheweth Epaticam paſſionē / ſometyme pleureſyn / ſometyme peripulmoniam / and ſomtyme Ilycam paſſionē / though Epatica paſſio be taken comenly in phyſyke for euery ſykenes of the lyuer neuertheleſſe vnderſtande it here for apoſteme of the lyuer.

Ilica paſſio is ſometyme taken for a paſteme in the raynes.

¶ Item vnderſtande Ilica paſſio here in this chapytre not as I ſayde in the chapytre of karopos / but for apoſteme on yͤ reynes / for Ilica paſſio is as it is taken here of this worde Ile. ¶ Ile is the pyth and the ſtrenth of a thyng And therfore Ile is ſomtyme taken for yͤ reanes ⁊ ſometyme for the lowyns for out of the reynes and lowyns cometh pryncypaly the pyth and the myght of generacyon both in man and in beſte. ¶ Thus Ilica paſſio as I ſayde is taken here and often tyme in phyſyk for a poſteme on yͤ reynes. And Iliacus is he that hath Ilica paſſio. ¶ But yf thou wylt knowe ſuerly when that colour Inopos ⁊ kaynos in vryn ſheweth Epatica paſſyo / ⁊ whā it ſheweth pleureſin ⁊ whā pipulmonia ⁊ whā Ilica paſſyo as ſayeth yͤ cōmēt vpō Gilis yͤ moſt enquere yf yͤ pacyēt felle any pryckyng in yͤ ryght or in the left ſyde or yf he be ſhort brethed or yf he fele any payne in yͤ raynes or yf yͤ pacyent fele grete payne ⁊ ſtraythens of yͤ breth or payne at the breſt hauyng ſuche vrin that is to ſay Inopos and kaynos it ſheweth the pacyent to be pulmonicꝰ for he that is pulmonicus / his ſperytuals be ouercome with hete Pulmonicus is he yͭ hath Pulmoniam or Peripulmoniam wher of yow ſhalt ſe further in capitulo de liuido colore / and yf the pacyent haue grete pryckyng and grete payne in the reynes / he is Iliacus Iliacus is he that hath apoſteme in the reynes / and than comenly the colour of the vryne goth moche towarde the Inopos / and thā is grete geberty of ded / ⁊ namely in aged folke. And they that haue this paſſyon comenly whan they pyſſe / they groneth and maketh noyſe for payne / for they wene ther payne wher cauſed of the ſtone and many tymes that ſame payne is cauſed of yͤ ſtone ⁊ ſometyme it is cauſed both of apoſteme in the raynes ⁊ alſo of yͤ ſtone bothe to gether / thē it is very token of dethe / and this maner of apoſteme is longe tyme of bredyng / as yͤ ſtone is ⁊ as other apoſteme be ⁊ moche more payne is felt by reaſon of the poſteme than is by reaſon of yͤ ſtone. ¶ Item whan yͤ forſayde vryne ſheweth Epaticā paſſionē apoſteme on the lyuer / and whan it ſheweth Pleureſis apoſteme on

the rybbes. Thou ſhalt know. iiii. maner wyſe / yͭ is to ſay / by. iiii. tokens as
auctours techeth. ¶ One is by betyng of the Pulce / for euermore in apoſteme i. token
of the lyuer the Pulce veyne ſmyteth but menely ſofte. For Epar is a member
ſofte ⁊ neyſſhe / wherfore it cauſeth a ſofte ⁊ neyſſhe ſtroke. And ſo is the
betyng of his pulſe but eſy ⁊ ſofte. ¶ But in Pleureſie the pulſe beteth
wonder harde / ⁊ as techeth the tretiſe of pulces / yͤ harde betyng of yͤ pulſe be
tokeneth ſomtyme grete peryll / for yf it be out of cours harde / it ſheweth a
perilous Pleureſie / cauſed of a mater that is harde and euyll / for to dyſſolue
and to be ouercome / ⁊ alſo that the ſykenes wyll longe contynow ⁊ ouercome
the myghtes of kynde. ¶ If the poſteme be on the lyuer / the body is better ii. token.
colorede than whan it is on yͤ rybbes. And yf the poſteme be of the lyuer his
coughyng is more drye / than it is in yͤ Pleureſie / for thã is yͤ mater aboue yͤ iii. token.
mydrefe / ⁊ in Pleureſie yͤ mater is more vnder the mydrefe / ⁊ therfor this
coughyng is more moyſte / in apoſteme of yͤ Pleureſis / thã it is in apoſteme
of yͤ lyuer / neuertheleſſe bothe be drye but yͤ one more thã yͤ other. ¶ Item Galien⁹ te-
Galienus techeth. v. defference or els. v. rewles / for to knowe apoſteme on yͤ cheth .v.
lyuer frõ apoſteme on yͤ rybbes. ¶ The fyrſte is yͭ apoſteme on the lyuer is rewles to
formed lyke a bent bowe / or els lyke the mone whan it is newe. But in Pleu- knowe a-
reſie it is rounde. ¶ The. ii. poynt is / yͭ yf it be apoſteme on yͤ lyuer / his egeſti- poſteme.
on / yͭ is to ſay / his downg is other wyle bloyſſhe / or redyſſhe / ⁊ that is by The ſecõde
cauſe of waſtyng of the ſubſtance of the lyuer / or by cauſe of meltyng and rẽ- token.
nyng awaye of yͤ apoſteme. Or els by cauſe of bothe. But in Pleureſie it is
not ſo. ¶ Itẽ yͤ. iii. poynt is that yf it be apoſteme on the lyuer / yͤ body is won- yͤ. iii. token
der lene bleke ⁊ wãne. But in Pleureſie it is nothyng ſo moche. ¶ Itẽ yͤ. iiii.
condycyõ / yͭ apoſteme on the lyuer / is neuer but on yͤ ryght ſyde / but apoſteme yͤ. iiii. tokẽ
on the rybbes is ſomtyme on the ryght ſyde ⁊ ſomtyme on yͤ lefte ſyde ⁊ ſome
tyme in bothe. ¶ Itẽ yͤ. v. token is whã one hath apoſteme on yͤ lyuer / he yͤ. v. token
maye nother reſte nor lye on yͤ ryght ſyde. And yͭ is by cauſe of ſhowyng ⁊
preſſynge of yͤ ſtomake / ⁊ of yͤ entrayles ⁊ other members ther about. But yf
yͤ apoſtem be on yͤ rybbes he may better reſte ⁊ lye on yͤ ſyde ther yͤ apoſteme
is / thau on yͤ other ſyde ther it is not. And yͭ is by reaſon yͭ it is not ſhouẽ nor
preſſeed of any other member ther about / thus techeth Galien⁹. ¶ Apoſteme apoſteme
on yͤ lyuer is cauſed in. ii. maner wyſe / other it is cauſed of thynges outward ou yͤ lyuer
or els of thynges inward many tymes it is canſed of thynges outwarde / as is cauſed ĩ
through ſmytyng wher of ther is cauſed colleccyon of blode and ſo gendreth ii. maner
in to apoſteme ⁊ ſometyme of thynges inwarde / as of euyll hnmours in the wyſe.
lyuer gadryng to gether / ⁊ turnyng in to corrupcyon / ⁊ ſo cauſyng apoſteme in
the lyuer / yf thes humours be of Sanguyne complexcyon they cauſe apoſtem
called flegmon / or els apoſteme Sanguyneũ anglice apoſteme of humours
of blode / flegmõ hath other ſygnyficacions as thou haſt in the fyrſte boke yͤ
iii. chapytre. If thes humours ſo getheryd as aboue ſayd be colerycke than
they brede apoſteme / that is called heriſipila / yf they be flegmatyke they
brede apoſteme that is ſoft and nyſſhe. ¶ If theſe hnmours be of
malancoly they brede a harde apoſteme yͭ turneth other whyles in to cancres

apoſteme cauſed of malãcolie.

euery poſteme is cauſed of colleccyon of euyll humours.

yͤ lunges.

yͤ lunges. is an iſtrument of yͤ ſperytus.

and ſomtymẽ the apoſteme hangeth ⁊ cleueth without on yͤ backe of yͤ lyuer/ as a baage. And ſomtyme it hangeth ⁊ cleueth with yͤ lappates of yͤ lyuer/⁊ ſomtyme they be cauſed of groſſe vẽtoſyte/yͭ are cloſed ⁊ ſeeth wher/ it wolde out and may not/thã yf it be ſo/that yͤ apoſteme on yͤ lyuer be without yͤ lyuer/as I ſayde ryght now/you may fele it with touchyng of your hãde on the rybbes/whã the poſteme is on the wombe of the lyuer/or on the lappates of the lyuer you can not do ſo/ and yf the poſteme be on the baage of yͤ lyuer/or bytwene the lappates of the lyuer the pacyent feleth grete payne ⁊ greuance in the ryght ſede betwene the lyuer and the rybbes/ and ſpecyally whan yͤ pacyent draweth his breth and maket ſytthes or etteth haſtyly,or renneth haſtyly or faſt/ and the vſe of thes thynges wyll ſleye the pacyent within ſhort tyme/alſo he that hath this poſteme is ſomewhat ſhorth brethed ⁊ his face is wanne ⁊ Jelowyſſhe/yf apoſteme be cauſed of hote mater/yͤ pacyent hath wͭin hym a hote feuer ⁊ grete thryſte/⁊ fyrſte his tonge is redyſſhe ⁊ afterward blackyſſhe/yf it be cauſed of a colde apoſteme he feleth but lytel hete ⁊ lytell thryſte/ yf apoſteme be cauſed of ventoſyte/ he feleth grete payne in the ryght Ipicondre/⁊ his colour in his face is Cytrynyſſhe ⁊ bloyſſhe/euery maner of apoſteme in what members/or place it be/it is but colleccyon of euyll humours/⁊ pryncypaly of blode. Iſaake ſayeth in the.iiii.boke of feuers/yͭ Pleureſie is a hote apoſteme growyng in the mydrefe/cauſed of euyl humours that cometh or fallet from the brayne to the lunges/⁊ ſometyme it fallet to yͤ mydrefe/⁊ ſometyme to the fleſſhe of yͤ rybbes/ whã they come to yͤ lunges/thẽ it is called properly Pulmonia/ or Pipulmonia/⁊ thẽ he feleth but lytell payne as to regarde/for Pulmo is a member yͭ man ſuffreth moch ſykenes in/⁊ long tyme or it be moch perceyued or knowen/and though yͭ the ſekenes on yͤ lunges be but lytell felle/neuertheleſſe yͤ ſpũs be moche vexed in yͤ ſykenes/ for Pulmo is the inſtrumẽt of the ſpũs/⁊ they yͭ be gretly deleſed or ſekeneſſed in this maner ſykenes there face is rede/⁊ ther heres are bloo/⁊ they fele ſomdele more than kynd hete in ther extremytes ⁊ alſo they haue lytel Egeſtyõ.i.lytel delyuerãce downward/alſo they be ſlow in pyſſyng/⁊ they make moche in quantyte/⁊ oftẽ tymes they loue to lye grofelynge ⁊ harde/ they ſlepe with opyn mouth theyr poulſes be febel ⁊ faynt/⁊ ſometyme they are/as they were halfe dyſtrawth of ther wyttes or aſtonyed of ther wyttes/⁊ that is by cauſe of drynes of ther humydyte/⁊ agayne ther deth they ſwete moch ⁊ theyr extremytes were cold/⁊ theyr pulſes were lytel ⁊ thycke. ¶ And yf theyr ſpatell be ſtynckyng ⁊ euyll colored.i.glettyſſhe ⁊ atteryſſhe ⁊ ropyng ⁊ ther with yͤ kynde ware febell/it is token yͭ dethe is nere yf thes thynges ſhewe the contrary it is god token. Now as tokyng to yͤ poſtume aforſayd/yf ſo be yͭ this forſayd euyll humour fall downe fro yͤ hede ⁊ holde them at yͤ mydrefe/⁊ ther gather in to a gobet/or to a bagge/it gendreth in to Apoſtume/yͭ is properle called Pleureſis/⁊ ſome of yͤ hote mater falleth downe in to yͤ fleſſhe on the rybbes ⁊ than it gẽdreth ther Apoſtume yͭ vnproperly is called Pleureſis. Pleureſis is no thyng but a hote Apoſtume growyng on yͤ mydryfe/as Iſaac ſayth And comonly they yͭ are of hote and moyſt complexcyō be moyſt dyſpoſed to this ſykenes/and comenly this ſykenes is gendred in hyeme ⁊ in vere/and pryncypally whan hyemps is moyſte ⁊ wete/⁊ ver groſſe ⁊ rokyſſhe/or euer hote/or euer moyſte/for by theſe fore ſayde cauſes are cauſed exceſſe of euyll humours ⁊ euyl blode in mans body whiche gendreth them in ſuche place of the body/ther kynde hete is leſte myghty/and therof be cauſed euyll humours ⁊ fumoſytes ſtyyng vp to the hede/⁊ ſomtyme whan they fynde the porys open they holde them ⁊ gender ther apoſteme in yͤ hede/and yf they fynde the porys cloſed ⁊ ſpered/they diſcende down in to yͤ body/ryght as whe ſe in the rofe of a bath/for whan the fumoſytes of a bath ſtyeth vp to yͤ rofe/⁊ fyndet no way that he may flye out aboue/they dyſſende downe agayne/ſo whan theſe humours ⁊ mater dyſſēd donward in to yͤ body/as afor ſayde ſomtyme they draueth to yͤ lunges/and ſomtyme to the mydrefe/and ſomtyme to the rybbes/and than yf it be a very Pleureſie/it hath theſe.iiii. ſygnes folowyng/yͭ it to ſay/a ſtronge feuer/⁊ that contynually by cauſe that the mater of the apoſteme is nere the herte/alſo he hath ſhort breth by cauſe of paſſyon of the inſtruments of the ſpūs/yͭ is to ſay/of the lūges/alſo he hath pryckyng and payne in yͤ ſyde/ſo moche yͭ he may not moue hym ſelf/beneth fro that one ſyde/to that other ſyde/and yͭ is by cauſe that yͤ apoſteme bredeth in the members yͭ be neruous/yͭ is to ſay in yͤ mydref/whiche mydref hath certayne ſynewes ⁊ vaynes/whiche goeth to the herte/and to the lunges. ❡And take gode hede yf yͤ forſayde pryckyng and payne in the ſyde come to yͤ ſelfe poynt of the rybbes/that is to ſay/yf yͤ pryckīg be felt to yͤ Extremytes of yͤ rybbes/it ſheweth yͭ yͤ mater of apoſteme is aboue yͤ mydref/⁊ yf yͤ prickīg be aboue yͤ Ypycōdre yͤ apoſteme is vnd̄ yͤ mydref/for this ſykenes/yͭ is to ſay Pleureſie gēdreth comōly rather in yͤ lefte ſyde thā in yͤ ryght ſyde/⁊ that is by cauſe yͤ lefte ſyde is not ſo kyndely hote. ❡And in yͤ begynīg of this ſykenes or yͤ mater be dygeſted/ther cometh on hym a drye cough/and ſomtyme he ſpatteth in yͤ drye coughyng/⁊ that is a good ſygne/for it ſheweth yͭ the mater is eſye for to breke ⁊ waſte away/⁊ wyl not longe tyme cōtynu/⁊ yͭ kynd begynneth for to helpe ⁊ comfort hym ſelfe/for to delyuer awaye yͤ euyll mater in yͤ body/⁊ for to caſt it/⁊ dryue it out/with yͤ cough/⁊ with yͤ ſpatlyng fro yͤ place ther it gadreth. ❡Whether yͤ mater in a Pleureſie is cauſed of one humour/or els of many. Or els of what humours/thus ſhalt yͧ knowe/yf yͤ pleureſie come principaly of blode yͤ pacyent hath lytel thryſt ⁊ his pulſe is gret ⁊ large in ſtrekyng on yͤ pulſe veyne/⁊ his vryn is lytel vermyliō/or Inopos/or kyanos/and it is a parte groſſe. ❡If it be cauſed of Coler/yͤ face is cytrinyſſhe/yͤ Spatell citryne ⁊ drye cough/lene face/ſharpe or ſtronge hete/grete thryſt/ſwyft pulſe ⁊ ſmert vrīrede ⁊ bryght/yf it be cauſed of fleume yͤ face is whyt/his ſpatel is whyt he hath a moyſte cough/his body is faynt ⁊ febell of colour/⁊ with a faynt feuer/lytel thryſt his pulſe is large/⁊ ſlowe/⁊ his vryn is vitellyn.i.lyke the yolke of an egge/⁊ ther with groſſe ⁊ ſomtyme thyn ⁊ whyte. ❡And yf this ſykynes.i.yͤ Pleureſis be cauſed of melancolie his face is blake/or ledye he hath alſo a drye cough/his body is lene ⁊ drye/with moche thryſt his pulſe

what perſōs be moſt diſſpoſed to haue the pleureſye.

ſignes of yͤ pleureſi.

is lytell ⁊ ſlowe/⁊ his vryn is Jelowe/or Jelowyſſhe/⁊ a part grenyſſhe/yf yͤ pleureſie be cauſed of dyuers humours/or els of all humours/ther after apereth yͤ ſygnes in yͤ pacyent. ¶ Itē vryn Jnopos/or kyanos wͭ froth ſōdele Jelowyſſh/ſheweth gret chaufyng ⁊ exceſſe of hete of yͤ lyuer/of which chaufyng wyll bred a ſykenes yͭ is called Ictericia glauca/yͤ Jelowe Jaundes.

yelow iaūdes.

¶ Ther be .iii. ſpices or kyndes of yͤ Jaundes/as yͧ ſhalt haue in yͤ ca. folowyng/yf it fortune any of theſe .iii. kyndes of yͤ Jaundes come vpon one wͭ in .vii. dayes/yͭ the pacyent is taken wͭ an ague/it is an euyl ſygne/for it ſheweth yͭ the mater of yͤ ſykenes hath takē all yͤ body/⁊ the malyce ther of is ſmyt ⁊ ſpred by all yͤ parties of yͤ body/⁊ ſo ther after yͤ mater ſheweth hym ſelf in yͤ ſkyne outwarde. ¶ Itē vryn Jnopos/or kyanos in a woman/ſome tyme ſheweth a hote feuer/⁊ ſomtyme ſykenes of her flowres/⁊ this is yͤ difference betwene/in her flowres yͤ vryn is more thyck ⁊ trubly thē in yͤ feuer And vnderſtād ⁊ take good hede/yͭ vryn Jnopos or kyanos is euer worſe token or ſuſpecte more in men thā in women. But yf it be ſo yͭ womens vryn be Jnopos or kyanos by reaſon of yͤ feuer/⁊ not by reaſon of her flowres/it is an euyll token/⁊ wors thā yf it ſhewe ſo in a mā/for as moche/as mannes kynde ⁊ womens kynde are defferente/thus ſayeth Gilis ⁊ Gilbertus/thus ſayeth alſo Ipocras in his ꝓnoſtikes. ¶ If ther apperea vryn Jnopos/or kyanos in a feuer Cāſon/it ſheweth waſtyng of yͤ ſykenes by bledyng at the noſe.

theophilꝰ.

Theophilꝰ ſayeth yͭ the waſtynge or mendynge of this ſykenes cometh wͭ gret payn ⁊ ache/⁊ this is yͤ cauſe or reaſō/whā yͤ gret hete is walmyng ⁊ boywlyng in yͤ body/all yͤ humours in yͤ body are forſkalt/⁊ ſcrounkeled and brent/whiche ſkaldyng ⁊ brennyng of humours cauſe many vapours wōder ſuptyle ⁊ lyght/drawyng yͤ mater yͭ is aduſte vp to yͤ hede/which mater draweth alſo with hym Coler ⁊ blode by myght of his owne kynd/of which mater/of which vapours/yͤ hede is replete ⁊ namely yͤ formeſt parte of yͤ hede/for therin are many veynes and Arteriis. ¶ And alſo ther regneth blode more pryncypaly than in one other partye of the hede/and therfor whan the for ſayde mater is lefted vp ⁊ heuyd vp in to the hede/yͭ is moſte anſweryng to hym in kynde/and than comenly it cauſeth Scotomicꝰ. ¶ And ſo through gret ſtrenght ⁊ violēce of grete hete/⁊ of yͤ mater/⁊ by cauſe of gret multitude ⁊ plenty of them/⁊ mouthes of the veynes/⁊ of yͤ Arteriis open ⁊ breſteth ⁊ ſo guſſheth oute the blode at the noſe. ¶ Itē yf a mans vryn ſhewe hym Jnopos or kyanos with moch reſydence in yͤ bothū/it ſheweth brekyng out of the Emoroydes/wher by he ſhall be releuyd and holpen. ¶ Alſo yf womēs vryne be Jnopos or kyanos ⁊ with moch reſydēce in yͤ bothū in an ague and ſhe haue her flowres ther with/it ſheweth that ſhe ſhal be releuyd by breſtyng ⁊ goyng out of her flowres. ¶ If ther be but lytel reſydēce in yͤ bothū of the vryne/or els none/yf ſhe be as I ſayde in an ague hauyng not her ſykenes it ſheweth a token of deth. On the ſame wyſe it doth in a man that hath the Emoroydes.

emoroydes

¶ If it be ſo that he that hath the Emoroydes make vryne kyanos/or Jnopos and without reſydence and yf they tonge not it is a token of deth and therfore ſhortly to ſpeke. ¶ Vnderſtande that vryn Inopos or kianos wͭout reſydēce in yͤ bothū/ be it of man/ be it of woman/ he ſkapeth not deth For it ſheweth that dyuers maters.i.humours in the body be ſo corrupt ⁊ ſo ſordon/ yͭ it is Inpoſſyble for kynd to ouercome them/ or for to mayſter them And therfore in ſuche cauſe the ſeke man is not for to be taken on hand/ thus ſayth Gilbert.

Explicit.xiii.capitulum de colore Inopos & de Kianos. Incipit.xiiii.capitulum de duobus ultimis coloribus.ſ.Viridi & Nigro.

here begynneth grene and blacke colour,

IN as moche as Auctours begynneth at blacke colour ⁊ ende at blacke colour/ they make as it were a cercle/ whan one goth about a cercle he cometh agayne to yͤ place wher he began. ¶ Now yf yͧ wylt knowe perfyctly grene colour in vrin/ ⁊ alſo blacke colour in vryn/ as this ca. treateth of/ vnderſtand yͭ blacke colour here/ ⁊ blacke colour of whiche it is ſayde in yͤ.ii.ca. of this boke/ are not all one/ nor of on thyng cauſed as it is ſayde in yͤ.ca. of blacke colour But blacke colour here in this ca. and grene colour in vryn/ are nere all one/ as yͧ ſhalt ſee by this ca. ¶ Vnderſtande yͭ grene colour in vryn ſheweth euermore aduſtiō of coler. What is aduſtiō ⁊ how many maners aduſtiō ther be/ it is declared in yͤ fyrſt ca. of this boke. Now take hede yͭ there be.iii.maner of grenenes in vryn For whan coler is aduſt it receyueth.iii.maner of grenenes which.iii.maner of grenenes be all vnkynd ⁊ cōtrayous to hym/ for as our phiſicions ⁊ alſo phiſiciōs of grece ⁊ alſo all other phiſicions/ ſaue phiſiciōs of araby ſheweth ⁊ techeth yͭ rubey colour is yͤ kynde colour of Coler But yf yͧ vnderſtand well this.ii.boke/ as it is ſayd before/ ⁊ yf yͧ take good hede to ther cite ⁊ to ther complexiō/ ⁊ to our cōplexiō/ thou ſhalt ſe ther is no cōtradicciō in theyr openyō ⁊ ouers And on this wyſe is grene coloure cauſed Fyrſt whan yͤ Coler begynneth for to brene through vnkynde hete in the lyuer ⁊ in the veynes of the lyuer/ than yͤ fyrſt coloure taketh a maner of thycknes wͭ a colour bytwene rede ⁊ Kyanos/ wͭ a maner of dymnes aboue/ ſome dele towarde grenenes And than it is called Vrina ſubuiridis Anglice grenyſſhe vryn And whan the Coler is moche aduſt/ than it taketh more grenenes/ and than is yͤ vryn properly Viridis vrina/ anglice grene vryne But whan it is ſo/ yͭ the Coler is all full aduſt/ than yͤ Coler turneth in to a ſwart blacknes/ lyke a grene cole leef Or els moſt lyke a herbe yͭ is called Praſſus or els Marubiū/ āglice Praſſin/ or els hoore hound. ¶ Vryn viridis ſheweth Ictericiā/ anglice Jaundes/ ⁊ than is yͤ vryn properly called vrina praſſina/ or els vrina Eruginoſa/ anglice vryn praſſyn/ or els Ruſty vryn. ¶ Alſo it is called vrina nigra/ blacke vryn For it is ſwart grene moche to warde blacke as is yͤ ruſt of bras/ or of hoor hounde/ or a thyng yͭ is ſwart black grene But take good hede/ for Coler hath.iii.maners aduſtiō And vpon that.iii.maner of aduſtion/ yͤ vryn ſheweth hym grene in.iii.maner wyſe/ as I ſayd/ ryght ſo hayth yͤ Jaundes.iii.ſpices/ yͭ is to ſay.iii.kyndes The fyrſt ſpice/ or kynde is called Ictericia glauca/ the yelowe Jaundes/ and it is leſt perylous/ and moſt eſyeſt for to hele And the moſt partye of folke calleth it not/ but by this comon name the Jaundes/ and alſo they wene there were noo Jeundes but yͭ/ and yͭ is for they know no forther/ but it ſhold be called yͤ yelow Jaundes.

how is grene coloure cauſed.

i.grenis.

ii.grenis.

iii.grenis.

Ther be.iii. kyndis of yͤ Jaundes

The.ii.kynd of the Jaundes is called Pegaſeleon.i.muſtela agreſtis a feld weſell. For whan one hath this.ii.ſpice of yͤ Jandes/his vryn is grene as a felde/or as yͤ grene greſſe/⁊ that is full pylous.

the .ii.⁊.iii ſpece of the Jaundes.

Chymus.

¶ The.iii.ſpice of yͤ Jaũdes is called in grew Melãchymon/in latyn melãchima/anglice yͤ melanchyn/ or els yͤ blacke Jaũdes. Melanchima is ſayd of this worde in grew Melan .i.nigrũ blacke/⁊ of this latyn worde Chymus.i.humoure/as who ſayth a blacke humour/For ryght as in yͤ fyrſt ſpice of the Jaũdes/yͤ vryn is grenyſſhe And in the.ii.ſpice it is more grenyſſhe and in the.iii.ſpice/yͤ vryn is moſt grene/lyke as we ſee whan a thyng that is ſwart grene/which ſwart grene in vryn is called Pars Color/or els Praſſin coloure/as J ſayde whylere:

¶ Underſtãde that yͤ blacke Jaundes is euer more cauſed/pryncipally of.ii. humours/yͭ are blacke by way of kynd.i.of blacke Coler/⁊ of blacke melancolye. Melãcolye is blacke of his owne kynd/and coler is citryn/or redyſſhe of his owne kynde/But whan it is ſo/yͤ Coler is full aduſt.i.all for ſkalt ⁊ brent/through exceſſe of vnkynd hete/thã it taketh a foule ſwart dull derke dymme blackys colour/with a maner of grenes/as J ſayd before.

¶ And in euery of theſe.iii.kyndes or ſpices of yͤ Jaundes thou mayſt know yͤ one from the other.

ſignes of yͤ Jaũdes in the face.

¶ For in the fyrſt ſpice the eyen are yelowyſſhe and grenyſſhe And in the.iii.ſpice or the.iii.maner of Jaundes yͤ eyen are wonder yelowe nere hand/as a ketys fote/⁊ wõder grene nere hand as greſſe/⁊ al yͤ face yelowyſſh and grenyſſh and powfed and blowne more than it was wont to be.

¶ Alſo the eyen and the ſkynne be enfected ſomtyme through infeccyon of aguys ⁊ through infecciõ of the body/as in them that be infected in many ſekeneſſes as ſomtyme by reaſon of ventoſyte of the blode/ſomtyme through vnkynde hete/and ſomtyme through vyolence of ſekenes chaungyng and turnyng in to Coler whiche can not be but whan the humydyte of the body is ouercome through exceſſe of vnkynd hete And than by cauſe that Coler is lyght by way of kynde through myght of the malyſe of the ſekeneſſe/it ſtyeth vp ⁊ puttet hym ſelfe in to the vtereſt partis of the body/and pryncipally to the face and to the eyen and ther enfecteth them. And thus many maner of Jaundes ther be/and on this wyſe gendred/and on this wyſe ſheweth them in the face.

Thadeus.

¶ Some Auctours ſayth and Tadeꝰ ſayth alſo/that the.ii.laſt ſpices of the Jaundes are not gendred in the lyuer/nor in the veynes/but onely the fyrſt ſpice/that is to ſay/the yelowe Jaundes And for this reaſon/for than ſholde the lyuer and the veynes to breſte through exceſſe and vyolence of hete/and of venymouſnes and malyce of the ſekeneſſe But the more part of Auctours ſayth/⁊ with them accordeth Gilbertus/ that euery maner Jaundes is gendred pryncypally in the lyuer/for they ſay ther is no humour pryncypally gendred but in the lyuer.

¶ Item grene vryne in an Ague ſheweth a ſekeneſſe that is called Spaſmus/as ſome ſayth it ſholde be the Crampe/and Tetanus the ſhote/and ſome ſaye contrary / But the defferenſe/thou mayſte knowe by theyr diſcrypcyons/that Jſodore geueth in the fourthe boke of Ethymologes/the ſyxte Chapytre. and to that agreet mooſt parte of all Auctours of Phiſike.

¶ Spaſmus eſt minus contractio ſubita partium corporis aut neruoꝛum cum doloꝛe vehementi ex repleccyone vel manicione neruoꝛũ cauſata. anglice Spaſmus is the leſſer contraccyon of partyes in the body/ comyng ſodaynly in to the ſenewes/ with grete payne/ whiche cõtraccyõ is cauſed thꝛough repleccyon of euyll humours in the ſenewes/ oꝛ els thꝛough cõſumyng of kynde hete in the ſenewes.

Tetanus.

¶ Tetanus eſt maioꝛ ſpaſmus/ ſiue maioꝛ contraccio neruoꝛum/ a ceruice vſqꝫ ad doꝛſum ex eadem cauſa. anglice Tetanus/ is the moꝛe ſpaſme/ oꝛ els the moꝛe contraccyon in the ſenewes/ fro the hattell by hynde downe to the backe/ with grete payne comynge of yͤ ſame cauſe that ſpaſmus comyth of.

Contraccio

¶ Contraccio in this purpoſe is the crepynge and the cleuynge together of the ſenewes/ and that is euermoꝛe cauſed of colde/ and of conſũpcyon of the kynde ſubſtancyall humydyte in the body. Conſtãtyn in his boke of Medicynes/ in yͤ laſt chapytre ſaue one ſayth that yf Spaſmus/ oꝛ Tetanus come ſodaynly in one that is hole/ it cometh of repleccyon/ yf it come after a Feuer/ it cometh of Inanicion/ that is to ſay of cõſumpcyon of the ſubſtancyall humydyte.

¶ If one haue the Crampe and no Feuer it may be cured anone If one haue the Crampe/ and ther come a feuer withall/ it is curable Foꝛ it ſheweth that the hete of the Feuer wyll diſſolue and diſperple and wayſte away the humours that cauſeth the Crampe If the Crampe come after an ague/ it is geberty of deth/ by reaſon yͤ myght of kynde is wayſted and cõſumed/ foꝛ the ſenewes moſte haue longe tyme to recouer them ſelfe/ and the kynde is not of myght foꝛ to abyde ſo longe tyme wher thꝛough the pacyent is in geberty of deth.

¶ Item grene vꝛyn ſomdele towarde kyanos/ ſheweth maioꝛ Emytrice/ cauſed of aduſtyon complet. Of iii. maner of Emytrice yͧ haſt declared in .ca. de liuido coloꝛe. what differẽce is bytwene aduſtion/ ⁊ aduſtion cõplet/ thou haſt in .i. ca. of yͤ blacke coloure

If vꝛyn ãpere grene in the moꝛe Emytrice.

¶ And take hede yf the vꝛyn apere grene in the moꝛe Emytrice/ it is full perylous/ foꝛ it is a token of extynccyon ⁊ cõſũpcyon of kynde hete cauſed of cõplet aduſtyon/ as I ſayd ryght now/ wher thꝛough kynde .i. yͤ ſubſtanſe of yͤ body fayleth ⁊ peryſſheth/ but moꝛe grace be.

¶ Item vꝛyn lytell and grene ſheweth deth/ and namely yf it ſtyncke Oꝛ yf thou take a dꝛope and powere it on thy nayle/ Oꝛ on thy fynger/ Oꝛ on thy hande/ and yf it bleccheth and blayſterth ⁊ peryſſheth the place And this rewle is alſo foꝛ to be vnderſtãde in blacke coloure/ and in bloo als well as in grene.

Vꝛyn grene ⁊ moche in quãtite.

¶ If the vꝛyn be grene ⁊ moche in quantyte/ and his age be good/ and his vꝛyne ſtyncke not/ noꝛ blaſter noꝛ peryſſhe not/ as afoꝛe ſayth/ yet ther maye be helpe of lyfe.

¶ Item vꝛyn grene and moche in quantyte and moddy/ and with an euyll ſauoure/ ſheweth bꝛeſtynge and blymyſſhyng of ſome veyne Oꝛ of ſome noble mẽber in the body thꝛough/ the whiche bꝛeſtyng the ſubſtance and the humydite of yͤ member is diſſolued and paſſeth ſo away with the vꝛyne/ and therfoꝛe it ſheweth deth and that ſoone.

Explicit ſecundus liber Vrlcriſiarum.

❧ Incipit tertius liber Vricriſiarum Primum Capitulum.

here begynneth yͤ thyꝛde boke tretynge of yͤ cōtentes in vꝛyn.

In the fyꝛſt boke it is treated ⁊ ſpoken/pꝛincipally how and in what maner wyſe the vꝛyne is gendꝛed in man/ with other thynges acqueſyth to be knowe/ in the ſecunde boke it is ſpoken/pꝛyncypally of coloꝛs in vꝛyne/and of ther ſignifycacyons/with other thynges expedyent. ❡ Nowe in this thyꝛde boke / we thyncke thꝛough the myght of god to ſpeke of thoſe thynges / that are called in latyn Contenta vꝛine/anglice thynges contayned in vꝛyn/wherfoꝛe vnderſtande that all Auctours of this faculte ſayth ⁊ techeth It is moꝛe ſurer/ and moꝛe certayne Judgyng oꝛ deſernyng by the bodyes/that is to ſaye/ by thoſe thynges that ſhew them/and apere in yͤ vꝛyn/than it is by yͤ colours of the vꝛyne/and that foꝛ dyuers reaſons.

The fyꝛſte reaſon.

❡ Foꝛ colour of the vꝛyne is a thyng that is but ſhadowyng and ſuperfycyall/and a thyng that now is and now it is not Foꝛ it fadeth and vanyſſheth and paſſeth awaye at euery alteracyō of the body.

The ſecōde reaſon.

❡ Alſo the colour of the vꝛyne maketh the Phiſicion oftentyme to fayle in his Judgement/foꝛ many tymes yͤ vꝛyne noꝛ the colour of yͤ vꝛyn noꝛ the body of the vꝛyn ſheweth noꝛ certifieth not the Phiſicion/what humoure is cauſe of the ſekeneſſe

The thyꝛd reaſon.

Foꝛ ſomtyme bothe yͤ coloure and yͤ ſubſtaūce of the vꝛyn varyeth / as ſomtyme by cauſe of ſtrethnes of yͤ poꝛes of the veynes/and ſomtyme by cauſe of largenes of the poꝛes of the veynes/and ſome tyme by cauſe of ſtrethnes of the wayes of the vꝛyn/and ſomtyme by cauſe of largenes of the wayes of the vꝛyne.

The.iiii. reaſon.

❡ Alſo the coloure and the ſubſtaūce of the vꝛyne varyeth/ Somtyme by cauſe of digeſtyon/And ſomtyme by cauſe of indigeſtyon. And ſo by cauſe of theſe poyntes/many tymes whan yͤ vꝛyn ſholde be thynne it is thycke/and whan it ſholde be thycke it is thynne And alſo whan the vꝛyn ſholde be well coloured/it is diſcoloured/and whan it ſholde be diſcoloured/it is well coloured/that is to ſay/whan the vꝛyn ſholde be hye in coloure/it is lowe/and ſo in many ſuche other poyntes.

iii.maner wyſe vꝛyn is mad thicke whan it ſhold be thine.

❡ Fyꝛſte where I ſayd ſotyme the vꝛyn is thycke whan it ſholde be thynne And that maye be in thꝛe maner wyſe. As ſotyme by cauſe of aduſtyon of dyuers humours that are colde in kynde / and of humours / that are hote in kynde. ❡ Somtyme by reaſon of feblenes of kynde/as whan kynde is not of myght noꝛ of power foꝛ to receyue and foꝛ to withholde the vꝛyne in the body. And alſo ſomtyme the vꝛyn is thynne/by reaſon that theyꝛ vꝛyne wayes be ſtrette and narowe. ❡ Item alſo ſomtyme the vꝛyne is diſcoloured/whan it ſholde be well coloured/as in hote ſekenes/foꝛ ther the vꝛyne ſholde be way of kynd by hygh/in colour/neuertheles it is cōtrary many tymes ⁊ yͭ may be in.iiii.maner wyſe. ❡ As ſomtyme by cauſe yͭ the mater of the ſekenes is left vp in to the hede/as it fareth in Frenyſye. Somtyme by cauſe of aduſtyon ⁊ conſumpcyon of the mater in the Reynes. ❡ Somtyme by cauſe of turnynge and chaungyng of the humours in the body. ❡ Somtyme by cauſe of conſūpcyon of kynde hete in the body/whiche kynde hete is many tymes conſumpte through vnkynde hete in the body/ as it is in the etyke/ for in the etyke Calor Accidentalis/ ẏ is to say/ the vnkynd hete is so in habite/ ẏ is to say/ so roted and so moche roted/ and so moche brought in vse/ and in vsage/ ẏ hete semeth as it were Calor Naturalis a kynde hete/ and that is the reason why kynde hete in an etyke man is consũpt and fordone/ as thou hast in the.ii.boke in the .ii. chapytre of bloo colour/ wher I spake of ethica/ and so contrary for somtyme whan the vryne sholde be well colored/ that is to say/ hey in colour it is lowe in colour/ as it is in sekenesses caused of colde/ whiche may be caused in .iiii. maner wyse. As somtyme by cause of stronge payne ⁊ ache/ as in Colica passione/ of whiche thou hast in the .ii. boke in the chapytre of whyte colour/ somtyme by cause of feblenesse of the lyuer/ for as moche as ẏ lyuer is vnmyghty for to purge and clense hym selfe/ and for to deseuer and put a sunder/ the pure frome the vnpure. And somtyme by cause of opylacyon of humores/ that is to say/ stoppyng of the humours as whan an humour/ or els dyuers humours/ be gadred in to a place wher they be stopped ⁊ may not eyssue passe away. ¶ And somtym ẏ vryn is hey whã it shold be lowe as afor sayde/ by cause of suche thynges/ as causeth good colour/ ẏ is to say/ hey colour in vryn as doth the vse of cassiafistula and hote spices/ ⁊ other thynges/ that through ther hete/ they coloreth ẏ vryn ⁊ so by thes poyntes afor sayd ẏ phisyon is often deseuyd in his Judgementes. ¶ Therfor Ipocras ⁊ also al other auctours of phisike medycynall sheweth ⁊ techeth ẏ the most surest ⁊ perfyth Judgemẽt ⁊ deserning of sekenesses of mans body/ is by ẏ cõtẽtes in ẏ vryn/ contentes of ẏ vryn be thos/ ẏ is to say/ thos thynges/ thos bodyes ẏ cometh out of ẏ body with ẏ vryn/ ⁊ sheweth them selfe in ẏ vryn/ whiche thynges or bodyes be called Contenta vrine/ ẏ is to say/ contentes of the vryne/ for thes contentes neuer deseyued ẏ phisicyõ for thos contentes or thos thynges ẏ sheweth them in ẏ vryn cõmeth other from ẏ mẽbers of ẏ body/ or els from some other partes in ẏ body/ or els they be thynges ⁊ partes ẏ holdeth in the body/ wherfor they telle ⁊ shewe more surly ẏ dysposiciõ in ẏ body/ thẽ doth ẏ colour of ẏ vryn for ẏ colour altereth as ẏ body altereth/ as afor sayd whiche oftẽ deseyued ẏ phisiciõ ⁊ so doth not ẏ contentes. Contenta vryne ẏ whe cal ẏ contentes of ẏ vryn be.xviii. in nomber whiche.xviii. be contayned in thes verses folowyng. Circulꝰ. ãbulla. granũ. quoq; neubula. spuma. pus pinguedo. chimꝰ. sanguis. arena. pilꝰ. furfura. crinoides. squame. nec non. athomiq;. sperma: cinus. sedemẽ. spus. Ipostasis. octodecẽ/ ẏ is to say/ in englis. Cercle burbell ⁊ greyne/ sky/ forth/ rotynnes ⁊ fathenes/ humours/ blode/ grauell/ heris/ scruddis or brãd/ Crynoides/ ⁊ skales/ motis/ sperm/ askys/ ⁊ Ipostasis

feuer etyk

fyrst cause

ii. cause.

iii. cause

iiii. cause.

contentes of ẏ vryne.

her be ẏ names of the xviii. cõtentes i vryne

Secundum capitulum de circulo urine.

CIrculꝰ vrine ẏ circle of ẏ vrin ⁊ supprema regio vrine/ ẏ ouermost parte of ẏ vrin be al one/ what ẏ regiõs of ẏ vryn be/ ⁊ how they answere to ẏ regiõs of mãs body/ I haue declared i ẏ.ii. boke in ẏ ca. of karopos The cercle of ẏ vrin serueth euermore to ẏ mẽbers of lyfe/ ẏ is to say/ it telleth ⁊ sheweth the disposicion of the body/ ⁊ principaly of the hede and of the breyne/ for the Cerebre is the prynceppale member of the members of lyfe

ẏ chapyter of ẏ cirkell in vryne.

ẏ offices of ẏ cyrcle.

a thyck cercle whytyſſhe in coloure.

¶ De albo circulo ¶ Than take this for a rewle that if it be ſo that yͤ cercle of the vryn be thycke with a feynt colour. i. wañe / or whytyſſhe / it ſheweth ſekenes in the hede / ⁊ namely in the hynder partye of the hede / whiche ſekenes is cauſed of euyll mater of Fleume / ⁊ of exceſſe of fleume / for pryncypaly in the hynderpartye of the hede raneth fleume. The cercle of the vryne afor ſayd is tycke / is by cauſe of ouermoche humydite of fleume yͭ ouer ſwymmeth and ouergoth the brayne.

thycke cercle.

The cercle of the vryn is remys in colour. i. bleyke and whannyſſhe ⁊ whytyſſhe moche towarde water coloure / is by cauſe of frygydyte / whiche feblyſſheth ⁊ letteth the kynd hete that ſhold be in yͤ braynes / ſo yͭ by reaſon ther of kynd hete is nought of myght / for to purge ⁊ cleſe the brayne / nor to caſt out the ſuperfluytes frõ hym.

purpur cercle.

¶ De purpuro Circulo ¶ Item yf yͤ cercle be as it were purpur in colour ⁊ tycke / it ſheweth greuaũce and ſekenes in the prore of the hede. i. in the fourmeſt parte of the hede cauſed through exceſſe of blode For as moche as blode hath his pryncypale ſete ⁊ place in the fourmeſt partye of the hede / In yͤ partye of the hede is moſt plenty of hete / ⁊ whan yͤ partey of the hede is ouercome and diſtemperyd through exceſſe of vnkynd hete / then is cauſed a purpur cercle.

why yͤ cercle is purpur.

¶ Why yͤ forſayd cercle is purpur is by cauſe of ſuperfluytes of exceſſe of blode / ⁊ diſtourblyng yͤ hede and pryncypally the fourmeſt partye of the hede / for the fourmeſt parte of yͤ hede is hote by way of kynde / by reaſon that blode regneth in that parte of yͤ hede For blode is hote kyndely / and yf that partey be greued or ouer traueld wͭ ouer moche exceſſe of blode / than is that partye of the hede yͤ more diſtempred and yͤ more hote and the more feers.

palle cercle

¶ Item vryn with a cercle paale ⁊ thynne ſheweth payne and diſtemperaũſe in the hede and pryncypaly in the left ſyde of the hede / cauſed through exceſſe of melancolye For in the left ſyde of the hede regneth melancolye And whan he is in exceſſe it cauſeth ſekeneſſe / and pryncypaly in the left ſyde. The palle and wane colour of yͤ cercle is cauſed of coldnes of that humour. i. of melancolye. The thynnes of the cercle / is cauſed of ſiccite of that humoure / for melancolia is colde and drye.

Red cercle

¶ De circulo rubeo. ¶ Item vryn with a reede cercle and a thynne ſheweth ache and payne in the hede / and pryncypaly in the ryght ſyde of the hede / for therregneth coler pryncypaly / the forſayd cercle is rede by cauſe of calidyte of reed Coler / for Coler is hote of kynde And whan that partye of the hede is ouer traueld with exceſſe of coler / the hede is diſtempred through which diſtemperaunſe the rede cercle is cauſed.

a cercle lyke lede i. coloure.

¶ De plumbeo ſiue de liuido circulo. ¶ Item vryn wͭ a bloyſſh cercle ſheweth Epilencia / yͭ Epylence / Epilencia is no thyng but mortyficacyon of the Cerebre. i. of yͤ brayne. Cerebrum is yͤ rote and the ground of all the ſenewes in the body / and of al the myghtes of the ſoule And therfore after the temperaunſe / or diſtemperaunſe of yͤ brayne The other mẽbers be tempryd or diſtempryd. Ryght as yf a welle fayle yͤ grounde and the ryuers that cometh of hym moſt nedes fayle and dye.

Epilẽtia. i. mortyfycacyõ of the brayne.

¶ If you lyſt to ſee further of Epilentia / ⁊ of mortifycaciõ / loke in the chappytre of liuido colore And alſo of the brayne and his propertes / loke in the ca. Karopos And yf it be ſo that the Cercle of an vryn ſhewe hym fyrſt bloo / and. ii. dayes or.iii.dayes after/or more/it ſhewe hym rede/though it be in Apoplexia/ it is a very good ſigne For it ſheweth that vertue and myght of the braynes ryſeth and cometh agayne/⁊ that kynde hete and the ſpirites recouereth ⁊ taketh agayne ther myghtes/and ſtrenghtes and that they wyll ouercome ⁊ ouermayſter the ſekeneſſe. ¶ Apoplexia is a ſodayn ſlayſſhynge or breſtynge out of blode/with a ſtranglyng ⁊ achekyng of his one blode/⁊ it is ſayde of this worde in grew Apoplexim.i.percuſſio/a ſmytynge/for whan it cometh vpon one/comonly he is ſmyten with deth/and that ſoone after/as within yͤ thyrde daye/or wͭin.ix.daye at the fertheſt. ¶ De viridi circulo. ¶ Item yf a cercle ſhewe hym grene in a tercian/or in a feuer contynuall/or in a cāſon/or els in any hote feuer/it ſheweth deſeaſes and payne in the hede cauſed through exceſſe of Coler lefted vp in to the braynes/and alſo it ſheweth yͭ the mater or humour ſo left vp in to the hede/and to the brayne/wyll gether and gender in to apoſteme/where through the pacyent is lyke to fall in to a Freniſe. ¶ De Circulo tremulo ¶ Item Ciculus tremulus/anglice a quakyng cercle/or quaueryng cercle yf you moued menly the vrinall with your hand/and yf it queuer and quake/it ſheweth ache ſekeneſſe and payn in the bake/as fere as Mica laſteth. ¶ This ſekeneſſe in the backe is cauſed of euyll humours ⁊ of fumoſites of euyll humours/that cometh ⁊ hurleth ⁊ renneth in the rygge boone/⁊ in the Joyntes of the backe/vp and downe begynnyng at yͤ hatrell.i.at the hynder parte of the heed/and retourneth downeward and ſo agayne vpwarde/⁊ doyth as moche as in hym is For to deſtrew and breſt the Joyntes of yͤ bakke/⁊ bryng them out of Joynte/for they wold haue theyr Iſſue out in the hynder partey of the hede.i.in the hattel/for ther about the necke is the pryncypall place and grounde and doyng of myght/⁊ vertue in meuyng and ſteryng all the body And therfore yf theſe partyes be at euyll reſt/nedes al the partyes of the hede/and of the body moſt be yͤ wors And yͭ is yͤ reaſō ⁊ cauſe/why yͤ cercle tremblech ⁊ quaketh ¶ In yͤ formeſt partye of the hede is Apprehencion.i.takynge and vnderſtandyng of wytte/ and wyſedam/⁊ reaſon/⁊ yf that parte of the hede be agreued/⁊ ſtuffed/or ſtonyed/through euyll humours and fumoſites/the pacyent falleth lyghtly in to a Freneſie/or rauyng/or in to a woodnes/and if it ſo be that ſuche euyl mater of the euyll humours and fumoſytes/flete and paſſe forth in to the hynder parte of the hede/than is it wors and more perlyous/than it was afore/ For thā hath that mater none Iſſue/where it may paſſe out of the body/but it holdeth hym in yͤ Myke/as I ſayde And if ſuche euyll mater of humours in the hynder partye of the hede flete and paſſet them in to the fourmeſt partye of the hede It is a good token For the fourmeſt partye of the hede hath dyuers Iſſues/as the Eyen/the Eres/the Mowthe/and the Noſe/by whiche the mater may haue his Iſſue out And therfore whan one fallet out of a lytarge in to a Freneſe It is a god token/or ſigne/of a mendement and yf one fall out of a Litarge in to a Freneſe/it ſheweth cōtrary.i.a very euyl ſigne Litargia is gēdred in yͤ hynder ꝑte of yͤ hede/as Freneſis is in yͤ fourmeſt ꝑte of the hede/litargia is cauſed through ouermuch coldnes and moyſtnes of

Apoplexia.

Grene cercle.

A qāking cercle.

Jointes of yͤ backe.

whan one falleth out of a litargi in to a freniſi/it is a good tokē.

blacke cer-cle.

humours fleumatyke Freneſis is cauſed of incenſyō.i.of brēnyng ⁊ boylyng of rede coler ſtyryng vp to yͤ Cerebre or brayns/or els of boylyng ⁊ brennyng of blode in the herte/ſtyryng vp and peryſſhyng the Cerebre/thus ſayth Conſtantyn in the fyrſt boke of medicynes.xiiii.ca. ¶ De nigro circulo. Item yf the cercle ſhewe hym blacke whiche aforhand whas grene/it ſheweth aduſtyon complet/yf yͤ cercle ſhewe hym blacke whiche beforhand ſheweth hym bloo/it ſheweth mortification/what is aduſtiō ⁊ mortificaciō/and defferēce betwene aduſtyō and aduſtyon complet Is ſayd and declared in the ſeconde boke/in the chapytre of bloo coloure. The grenenes in vryn cometh alway. of aduſtyon For aduſtyon cauſeth euermore fyrſte a maner of grenenes And after that a maner of bloones/or els a Colour that is mene betwene bothe/ryght as thou ſeeſt oftentymes in lyghtynge of a kandell.

De ambullis ſiue bullis Vrine. tertium capitulum.

here begyñeth a cōtēt called ambulla whiche is lyke burbels/or bolis or ſmall bladders.

Where of burbels reſidēs be cauſed.

burbels not abydyng.

how is burbels i vryn cauſed.

Take this for a rewle

AMbulla or els bulla. is the burble in the vryn And vnderſtand that it ſholde be ſayd ambulla with B/⁊ not ampulla with P/for it is ſayd of this worde am.i.circum anglice about/and of this word Bulla/that hath many ſignificacyons/but it is here taken for a burble/for it is rounde about ryght as thou ſeeſt the burbell of water whan it reyneth. ¶ And take good hede that there is.ii.maner of Burbels in vryn/one is called Ambulla reſidens/or ambulla permanens/And another is called ambulla non reſidens/or non permanens. Reſidens ⁊ permanēs be taken here for one thynge. Bulla reſidens is whan yͤ burble contynoweth ſtylle all hoole tyl the vryn haue his kynde reſidence.i.his reſtynge And ſuche maner Burble is euermore cauſed of admixtion of humours/and of ventoſite that is encloſed in the body. ¶ Bulla non reſidens/is that burbell that taryeth or bydeth not tyl the vryn hath his kynde reſidens/but vanyſſheth away ſoone after the vrin is made/For that burbell is cauſed onely by yͤ cours of the fallyng in yͤ vryn makyng And therfore of this maner burble treateth not Phiſike medycinall. ¶ Item vnderſtande that ambulla reſidens is ſomtyme called ambulla tumens/or ambulla tumida tumens ⁊ tumida anglice bloen/⁊ ſomtyme it is called Bulla tumens/or ambulla tumida/as whan the burbles are grete and bloen ⁊ powfte Ambulla non tumens/or non tumida/is whan it is but lytell ⁊ not bloen. ¶ If it be ambulla reſidens/as I ſayd/it is euermore cauſed ⁊ engendred of intercluſyon.i.of encloſyng of Eyre and wynde in the humours that are rawe and indigeſt and viſcous.i.gleymous and byndyng. ¶ Ventoſite ⁊ viſcoſite are.ii.thynges/of which be burbles pryncypally cauſed. ¶ Than take this for a rewle/that yf the burbles be reſydent/that is to ſay/kepe them longe tyme hoole/that is to ſaye/tyll the vryne be reſted/and yf the burbels be watre whaā in coloure/and grete bloen / and cleue harde to the Cercle of yͤ vrinal/or to yͤ ſydes of yͤ vrinal/in ſo moch yͭ wͭ a ſtycke lapped in a clowte It wyl vnnethes or ſkant away/or breke It is an euyl token For it ſheweth grete raunes of maters of ſekeneſſes or diſpoſiciō towarde ſekeneſſe/⁊ that yͤ ſekeneſſe wyll long laſt/ and alſo it ſheweth a paſſiō on yͤ reynes.i.nefreſie/ ¶ The ſtandyng long tyme of yͤ burbels in yͤ vrinal ſheweth that yͤ ſekenes hath long tyme contynued ⁊ roted hym ſelfe in the body ¶ The cleuyng of yͤ burbuls to the urynall is by cauſe of the mater/ yͭ is to ſay/ of euyll humours that cauſed the ſykenes. ¶ Item the ſame maner uryn and burbuls ſheweth diſpoſicion toward ache and ſekenes in the hede/ and alſo that moche ventoſyte is encloſod in the body/ and many fumoſytes ther with/ whiche fumoſytes in as mochy as thy be lyght/ they wyll ſtye up to yͤ hede and dyſtemper the Cerebre and ſo to cauſe gret payne in the hede. But whã it ſheweth ſykenes in the hede/ for to come as I ſayde the uryne is a party more hygh in colour/ than whan it ſheweth rawnes of humours. And alſo frothy more than burbel. ¶ But properly aud pryncypaly burbels ſignefieth euermore the nefreſie/ whiche nefreſie is properly paſſyõ of yͤ reynes/ whiche euermore is cauſed of humours rawe and indygeſt/ which crude or rawe humours be anſweryng in kynde to the reynes/ for as moche as they are colde and drye in kynd as I ſayde in the ſeconde boke capitulo de karopos. ¶ And alſo the reynes are fere frome the welle of hete/ that is to ſaye/ frome the hert/ wherfore that ſame mater/ that is to ſay/ that rawe humours that cauſed the Nefreſie are colde by way of kynde/ for as Gilbert ſayeth in his cõment/ the Nefreſie is cauſed of humours flemmatike/ groſſe ⁊ viſcous whiche draweth thẽ kyndely to yͤ raynes/ whiche mater may not be ouercome nor ouer mayſtreth by kynde by reaſon that they be moche in quantyte/ and alſo in malice and colde and for as moche as kynde hete in the reynes is lytell and febell/ the humours dwelleth ther in the raynes and ſo cauſeth the Nefreſie. ¶ Item yf thou ſhack or meue the urynall/ ⁊ the burbels meue them therwith ⁊ renneth and hurleth faſt aboute the urynall/ it ſheweth but lytell crudyte and ventoſyte of the humours. And the leſſe ſhakyng or mowyng of the urynall that they meue them ſelf withall/ the better token it is and the leſſe ventoſyte it ſheweth.

wherof is yͤ paſſyons of yͤ raynes cauſed.

qualites of yͤ reynes.

De granis .iiii. capitulum.

here begynneth a content called ſmall graynes.

Grana urine anglice kernels in the uryne are no thynge but ſmall partes of froth deuyded in dyuers partyes in the uryne/ and ſuche maner graynes in the uryne euermore ſheweth a fluxe/ yͭ is to ſay/ cours of euyll humours/ fallynge or flowynge fro the hede/ to other partyes in the body whiche euyl humours be thus gẽdreth. The Cerebre as Gilbert ſayeth is kyndely Frigidus ⁊ humidus/ and it accordeth moche in kynde/ towarde greſſe and mary. And therfore his kynde and fedyng and noryſſhyng is humidus ⁊ frigidus/ moyſt and colde/ whiche cauſeth fleume ⁊ watrynes. And whan it fortuneth exceſſe and plente of humours fleumatyke to be in the hede/ than is euyll dyſpoſicion and ache and payne in the hede/ and whan it is ſo that kynde warketh in to that euyl mater of the humours/ for to mayſter and fordo them in as moche as he may/ he deuydeth and departed that mater/ and menyſſeth it by lytell and lytell in ſmall partyes/ and than thes partyes flowe or dyſcende downe to other partyes of the body/ and namely to the pertys that they fynde moſte febel/ as to the noſe/ to the eyen/ or aboue the eyen in the forhede/ or to the eres/ or to yͤ mouthe/ or to the throte golle/ or to the

what ſygnifieth grynes.

Correra.

throte/or to the chekes and to the iawes/and ſo of the remenaunt. Thã yf that ſame mater paſſe to the noſe thrylles/it cauſet a ſykenes that is called Correra. Correra is a reume in the hede paſſing out by the noſe thryles with neſyng among.

Optalmia

❡ If the mater paſſe to the eyen it cauſed a ſekenes that is called Optalmia. Optalmia/is whan one thynketh yͭ his eyen ſholde breſte oute of his hede. ❡ If that mater holde hym aboue the eyen/it cauſeth ache ⁊ payne in yͤ browes or ther aboute.

Surditas

❡ If yͤ mater go in to the eres/it cauſet tynnyng and hurlyng and wynde/and meruelous ſowndyng in the eres/whiche letteth the heryng/and yf it come ſo often and laſt ſo longe/it maketh one deef. ❡ If that mater come to the mouthe it cauſed flowyng in the mouthe/and in the tonge/and ther aboute. ❡ If it come to the throte goll/it cauſeth ſtraethnys and horſenes ⁊ grete dyſeſe. Item on yͤ ſame wyſe whan ſuche mater falleth in to the throte/than it cauſeth a ſekenes yͭ is called Iſmonia. ❡ And ſomtyme it cauſeth a ſekenes that is called Squynancia/the Squaſie/and ſomtyme it cauſeth a ſekenes that is called Synãcia/⁊ ſomtyme it cauſeth a ſekenes yͭ is called vnula/or vna yͤ vncle/yf this mater paſſe to the chekes/it cauſeth payne and ſwellyng in yͤ iowes and in yͤ chekes/⁊ in yͤ gomnes/⁊ about yͤ tethe/⁊ ſomtyme it paſſeth to yͤ trachearteriis/⁊ to yͤ lunge pypes/⁊ thã it cauſeth cough ⁊ ſtreythnes of breth/⁊ dyſeſes at yͤ breſt/yf it paſſe to yͤ lũges it cauſeth Aſma/⁊ Diſma/if yͤ ſame mater paſſe to yͤ Ilions/yͭ is to ſay/yͤ guttes it cauſeth Liẽteria or Diſſẽteria/thã his egeſtyõ/yͭ is to ſay/his dowyng is frothy.

frothey egeſtyon.i. frothey dowynge.

Ipocras ſheweth this rewle in his Aforiſmis/that whan ſoeuer the egeſtyon/that is to ſay/his dowyng is frothy/it is a very token of fluxe of euyll humours of fleume comyng out of yͤ hede in to yͤ guttes Lienteria/yͭ is to ſay/whan it ſheweth from one as it were a bolte. ❡ If the ſame mater paſſe in to the ſtomake/it cauſeth ache ⁊ payne and Inflacion of the ſtomake/and in euery ſuche vryn in ſuche caſe/the vryne is granelous/that is to ſay/the cercle of the vryne is fulle of ſmall greynes/for as I ſayde they betoken euermore dyſtillacyon/that is to ſay/cours of droppyng and fallyng of maters reumatyke fro yͤ hede to other partes in the body/and namely to the members or places that are moſte febel in kynde/for that tyme/and moſte abel for to receyue that reumatike mater/and that are not of myght at yͭ tyme for to caſt it/nor for to dryue it forthe a way/and theſe ſmall greynes are moſt lyke burbels. But they are wonder lytell/and ſmall as I ſayde/for they be nothyng but ſmall deciſions/that is to ſay/lytel cleppyns of ſpume or of froth/as I ſayde afore.

Dyſtylaciõ .i. fallynge of maters reumatike.

why yͤ greynes holde thẽ aboue in yͤ vryne.

❡ And why thes greynes holde them more aboue in the vryne/than els wher is by cauſe/that they wher fyrſt gendred/and pryncypaly about in the brayne/for whan it is ſo that kynde and myght of the brayne caſteth out fro hym that ſame mater fleumatike/as by the veynes of the rygbone to the places that cometh fro yͤ hatrel dounward/than otherwhyle the backe beyng febul ⁊ colde it cauſeth grete ſekenes. ❡ If the backe be ſtronge and hote that mater paſſeth forthe to the noſe/or to the eyen/or els to other places as/I haue ſayd. ❡ The ſayde greynes be gendred and fourmed in the members and in the places wher the coures of that mater fleumacyk is/and the lowere yͭ the members oꝛ the places be to whiche that mater dꝛaweth to/and that thes graynes be gendꝛed and foꝛmed in/the lowere holdeth and sheweth the graynes them selfe in yͤ vꝛyn ¶ Than take this foꝛ a rewle certayne/that yf thes greynes be in the cercle of the vꝛyne/oꝛ els a lytell bynethe the cercle/and yf they with a mene shakyng oꝛ mowyng of the vꝛynall go oꝛ dessend downe to the bothum/oꝛ nerhand to the bothum of the vꝛyne/and so stye oꝛ assende vp agayne to yͤ place wher they were befoꝛe/it sheweth that the sekenes is in the hede/caused of euel reumatike mater/as I haue sayd. ¶ Also if this smal graynes afoꝛsayd be within the cercle/and yf they with a shakyng oꝛ mewyng of the vꝛynall abyde bynethe yͤ cercle/and assēde not vp agayne ther they were afoꝛe yͤ shakyng/it is a token of a fluxe of humours/colde and reumatyke comyng out of the hede/to other parties of the body/⁊ after as the greynes holdeth them hyere/lowere in the vꝛyne/so is the sekenes in the body hyere oꝛ lower.

To knowe a flux of humours comynge frō the hede by shakyng of the vꝛyn.

❧ De Nebulis quintum capitulum.

Nubes vꝛine the sky oꝛ a clowde in yͤ vꝛyne/is a fumous and a vaporous superfluyte/swerttysshe and dymmysshe and fattysshe/houynge aboue on the vꝛyne/and moche lyke a cobe webbe oꝛ els as a powder were strowed on yͤ vꝛyne/whiche skye oꝛ clowde is but superfluyte of yͤ .iii. dygestyon caused and gendꝛed thꝛough warkyng of vnkynde hete/whiche vnkynde hete is gendꝛed onyly in .ii. places of the body/that is to say/in the lyuer and in the bꝛeste/what is the .iii. dygestyon/and what is the .ii. ⁊ what yͤ fyꝛst it is sayde/in the fyꝛst boke yͤ .ii. chapytre. ¶ And this clowd auctours do call Coꝛpus Aereum anglice the eyꝛisshe body/oꝛ Nubecula spiritualis/a spyꝛytuall sky. And suche a sky in vꝛyne sheweth euermoꝛe excesse and dystemperance of vnkynde hete of the lyuer and of the spyꝛytuales/and this sky oꝛ clowde is caused ⁊ gendꝛed as Thadeus sayeth in this maner/whā it is so yͭ that vapours of the body passe out with the vꝛyne/then coldnes of the eyꝛe gadꝛeth and onyeth him togedꝛe/and so sheweth him aboue in the face of the vꝛyne/lyke a cope webbe/oꝛ powder/oꝛ els duste strowed ther on/that is to say/on the vꝛyne as I sayde. ¶ And the reason why the sky oꝛ clowde holdeth hym aboue in the vꝛyne/is by cause that it hath moche kynd of the eyꝛe and thus shalt thou knowe and Iudge/whan the sky oꝛ clowde signifyeth sekenesses of the spyꝛytuales/and whan of signifyeth sekenesses of yͤ lyuer. ¶ If the vꝛyne haue a maner of dymnes aboue/and ther with the sky be bloysshe lyke powdꝛe of asses/oꝛ powder of lede/oꝛ of the withlede/it signifyeth sekenesse of yͤ spyꝛytuales/and yͤ maner of sky signifieth yͤ fyꝛst token of disposicion toward that tyke. ¶ And the moꝛe that the dymnes aboue in the vꝛyne be/the moꝛe febull it sheweth the spirituals too be/and this maner skye is euer caused of the vnkynd hete in the bꝛest and in the spirituals. And yf that same skye shewe hym lyke a maner of fathnes It sheweth yͤ vnkynde hete hath perysshed and entred the spirituall membꝛes/and wasted the kynde and foꝛdoon the kynde substauncyall humydyte of the spirituals/oꝛ els that it is in poynt to cōsume them. ¶ If the skye shewe sekenesse and calefaccyon of

A clowde oꝛ a sky in vꝛyn

a Cobwebb which swimmeth a lofte

a sky in vꝛyne sheweth excesse of vnkynde hete of the liuer ⁊ of yͤ spirituals.

whā yͤ skye signyfyeth sekenes of the spūals oꝛ of yͤ lyuer.

a sky signifyeng perysshyng of yͤ spūales.

A ſkye ſhewyng calofaccyon of the lyuer.

the lyuer/ than is the ſky Jelowe ſſhe and redyſſhe moche lyke Saffron/ or els ſwart redyſſhe/ moche lyke to purpur/ or ſaundres with a maner of froth Jelowyſſhe and redyſſhe/ whā that ſkey ſheweth calefaccyon of the lyuer/ thā it is called Nubes rubea a rede ſkye. ❡ And therfore knowe well that euermore whē a ſkye ſheweth ſekenes of ẏ ſpirytuals/ thē ẏ vrin is bloyſſhe and more thynne in ſubſtaunce. And the vryn is more dymme aboue than benethe. And whan the ſkye ſheweth ſekenes of the lyuer/ it is more rediſſhe & ſwarte in color/ and more thicke in ſubſtaunce and more fattyſſh/ in ſo moch that it ſemeth as thou mayſt take it with thy fynger moche towarde as thou ſeeſt on fatte potage/ after ẏ it hath ſtandē a whyle in ẏ eyre/ whiche aboue gadreth as it were a fatte webbe or a fatte ryme/ & as Iſaake techeth/ whan the ſkye ſheweth ſuche redenes in ẏ vryn euermore it ſheweth the ſekenes to be ſharpe and ſtronge.

Iſaak techeth.

De Spuma. Sextum Capitulum.

ſpume or froth i vri.

SPuma is the froth that houeth aboue in the vryn But take hede that ther be .iii. maner of froth is in vryn. ❡ One is called Spuma ventoſa or Spuma ambulloſa. anglice ſpume/ or els froth full of wyndes/ and full of burbels of whiche it is ſayde in the capitulo de ambullis. ❡ And ſuche maner of froth ſheweth alway more viſcoſite and more ventoſyte of humours in ẏ body/ than doyth ony other maner of froth.

a froth ſygnyfyynge wynde.

❡ Another maner of froth ther is that is as who ſayeth no froth/ but it is as it were lytell ſmall partes/ and Jtercisions/ that is to ſay/ ſmall clyppynges of froth/ and as it were wōdre ſmall greynes/ holdyng them in dyuers places in the vryne/ ſo ſmall that a man kan ſkent or vnnethes aperceyue them/ and ſuche maner of froth is callet ſpuma granuloſa ſpume granulous/ or ſpume de greyne/ or greynes ſpume/ anglice greynes of froth/ and of this maner of froth/ it it ſayde in capitulo de granis.

ẏ .ii. kynde of froth.

❡ The thyrde maner of ſpume is froth without any burbels moche lyke the foome of a Bore/ and this maner of ſpume is called Spuma Continua/ anglice froth holdyng to geder/ by cauſe it holdeth and cleueth to geder/ and goth not in dyuers partyes/ and of this maner of ſpume ſpeketh all this chapytre/ that is to ſay/ of the froth that hath no burbels/ and therfore this worde continuus/ or continua is as moche for to ſay as laſtyng all way/ houyng or els holdyng to geder.

ẏ .iii. maner of froth.

❡ Some ſayeth that Spuma cōtinua ſhold be that ſpume/ that holdeth hym ſelfe ſo faſt to geder/ that it may ſkātly be brokene though thou ſtere it with a ſtike lapped in a cloyte/ as J ſayde in capitulo de ambulles.

a cōtynuig froth.

But vnderſtande that ſuche maner ſpume or froth that cleueth ſo harde to the cercle of the vryne/ that is to ſay/ to the ſydes of the vrynall/ is not properly called ſpuma continua/ but it is properly called ſpuma viſcoſa/ or ſpuma glutinoſa/ that is to ſay/ ſpume viſcous/ or cleuyng as J ſayde in capitulo de bullis. ❡ Of the fyrſt ſpume viſcum/ that is to ſay byrdlyme cometh viſcous anglice copyng and cleuyng to geder/ as glu/ and therfore it is ſayde glutynous/ that is to ſay/ byndyng/ As Gilbertus allegeth/ that Galienus ſayeth that ſpume or froth is euermore cauſed through ebullicyon of vnkynde hete/ that is to ſay through boylyng and hurlynge

froth cleuing to the cercle.

gilbertus allegeth.

of exceſſe of vnkynde hete in yͤ body/and namely aboute yͤ lyuer/lyke as you ſe a frothe gather on a potte that doth ſethe or boyll on the fyer Or els it is cauſed of agitation of humours.i.through meuynge and hurlyng ⁊ diſtemperanſe of vnkynde humours in yͤ body Or els it is cauſed of bothe.i.of ebullicion of vnkynde hete/lyke as you ſe a froth gather by hurlyng ⁊ mouyng of the water of the ſee/⁊ alſo of agitation of humours.

agitatiõ of humours.

Gilbertus ſayth/that whan froth is cauſed of lytell hete.i.of frygydyte It is groſſe in ſubſtanſe. And remys in colour.i.moche and thycke in body/and faynt in coloure. ¶ If the ſpume or froth be cauſed of moche hete.i.of grete boylyng of hete/it is more thynne and more hygh in colour. Wherfore take hede/that yͤ froth is in dyuers maner wyſe. For ſumtyme it is thycke/and ſumtyme it is thynne.

Gilbertus ſayth.

Hete thynneth yͤ frothe/⁊ wynde thycketh yͤ froth.

¶ If the froth be thycke/it ſheweth ventoſyte/and the more thycke that the froth is/the more ventoſyte it ſheweth to be in the body. ¶ If the froth be thynne and ſmall/it ſheweth Incenſion.i.brennyng of hete/For hete thynneth euermore the froth/and ventoſyte thycketh hym. ¶ Egidius ſayth and yͤ Comentours alſo/that ſumtyme the froth is blacke/and ſũtyme the froth is grene/and ſumtyme yelowe.

froth ſignifyeng yͤ.iii. kides of yͤ Jaundes.

¶ If it be yelowyſſh It ſheweth Ictericiam glaucam.i.the yelowe Jaundes cauſed of vnkynd hete in the lyuer. ¶ If it be grenyſſh/it ſheweth Agriacam i. Ictericia viridis/a grene Jaũdes cauſed through grete hete of the lyuer. ¶ If the froth be blackyſſhe It ſheweth Melanchimam.i.Nigra Ictericia.i.the blacke Jaũdes cauſed through grete hete ⁊ brennyng of the lyuer. ¶ Melanchima is nothyng els but cõbuſtyon.i.brennyng of yͤ lyuer/ of Ictericia glauca ⁊ Ictericia viridis/⁊ Ictericia Nigra.yow may ſe the ſeconde boke/the laſt chapytre. ¶ Upon ther opynyon that ſheweth and techeth that euery of the.iii.ſpices of the Jaundes be gendred in the lyuer. ¶ Item vryn ſubtyll and wonder thynne and wͭ ſpuma cõtinua.i.froth that cleueth hard to yͤ ſydes of the vrynal/as is aboue declaryd ſheweth exceſſe of hete. ¶ Item vryn hygh in colour/as Citryn/⁊ vpwarde wͭ Spuma continua/ſheweth grete exceſſe of hete. ¶ Item vryn diſcoloured with Spuma cõtinua/ſheweth moche vẽtoſyte/and feble digeſtyõ in yͤ body ¶ Item vryn wͭ a maner of yelownes/and with Spuma cõtinua/ſheweth vnkynd hete of the lyuer. ¶ Item froth wonder thycke and moche in quãtyte ſheweth moche ventoſyte in yͤ body/⁊ euyll diſpoſiciõ/ which wyll eſely paſſe away. For the more whyte the froth of yͤ vryn is/yͤ better token it ſheweth/and the further from whyt that it is/the worſe token it ſheweth. ¶ Item yf the ſame maner froth with ſmall greynes in the vryn/and with reſolucyons ſome dele lyke heris/ſheweth feyntnes and feblenes in the body/⁊ very euyl diſpoſicion/and namely of the ſpũales. ¶ Item yf the vryn ſhewe ſo longe tyme togyder/or els of tentyme/it is a token of the feuer Etyke/or els that yͤ perſon that made the water is diſpoſed to haue the Etyke/⁊ pryncypally yf the pacyent be lene and be narowe and ſtreyte breſted. ¶ Item vryn with a froth aboue/lyke ſnowe ſheweth ſekenes of yͤ reynes/⁊ yf yͤ vryn be thycke downward/⁊ thynne vpward it betokeneth waſtyng ⁊ cõſumyng of yͤ ſekenes/⁊ yf it ſhewe cõtrary/it betokeneth a ſtrong ⁊ perylous ſekeneſſe.

Here begineth a content called ſanies/anglice roten mater/oꝛ fylth.

☞ De Pus ſiue de Sanie Vrine. Septimum Capitulum.

PUs ⁊ Sanes in Urina/are all one to ſay ãglice Rotynnes/oꝛ quytter/atter/oꝛ fylthe It is comonly thycke mater/oꝛ quytter thycke and ropyng and glemous/⁊ hangyng togyder lyke the whyte of a rawe Egge/⁊ thus ſpeketh auctours therof. ¶ Gelis in the Coment/ſayth thus/ whan ſanies Appereth in the vryn It ſheweth vlceracyon .i. blemyſſyng/ hurtyng oꝛ ſoꝛenes of yͤ bladder oꝛ els of the reynes/oꝛ of yͤ lyuer. ¶ Of which of theſe .iii. members ſo euer vlceracion be/yͤ vlceracion is cauſed through ſuperfluyte of vyle mater/that gadꝛeth in thoſe places/and about thoſe places And vnderſtande that/whan the bladder of man is blemyſſhed ⁊ hurt/than it ought to be called ſkabbys of the bladder.

vlceracyon of the bladder.

¶ Whan the vlceraciõ cũmeth of yͤ reynes ⁊ whan it cometh of the lyuer Thus ſhalt thou know/yf the vlceracion be of the bladder/oꝛ els of yͤ reynes it hath grete ſauour/⁊ the pacient feleth grete payne about the bladder.

vlceracyon of yͤ reines

vlceracyon of yͤ lyuer.

¶ If the vlceracyõ be on yͤ lyuer/it ſtyncketh not but in the ryght ſyde of the pacyent is grete contynuyng payne ⁊ grete heuyneſſe/⁊ grete betyng/⁊ alſo yͤ lyuer hath loſt moche of his kynde and myght/whiche ſhold cauſe digeſtion And therfoꝛe ſayth Ipocras in the .iiii. party of his Afoꝛiſmus/that lytell vryn wͭ Sanies/oꝛ Pus/⁊ with ſkales/⁊ with euyll ſauoure/ſheweth vlceracyon on yͤ bladder.

Gilbertus ſayth.

¶ Gilbert ſaith thus/Sanies cometh ſomtyme of yͤ lyuer/⁊ ſomtime of yͤ reynes/⁊ ſomtyme of yͤ bladder Whan it cometh of yͤ lyuer/it is nothyng but coꝛrupcyon of yͤ lyuer As whã his kynd here fayleth ⁊ vanyſſheth and melteth away And than is the mater in the bothũ of yͤ vrynal/moſt lyke dꝛeſtes of oyle/trublyſſh/dꝛeſty/oꝛ moddyſſhe.

Sanies cõmeth .v. maner wyſe frõ yͤ lyuer.

¶ And ſomtyme ſanies is gadꝛed and gendꝛed in the webbes/that yͤ lyuer lyeth in/wout ony coꝛroſyon and coꝛrupcyon/whan it bꝛedeth ſo in yͤ webbes of the lyuer than cometh it to the veyne that is in the body of yͤ lyuer and than the ſubſtance of the lyuer ſweteth and melteth and dꝛoppeth and wayſteth and paſſeth foꝛth with the vryn. ¶ Alſo Sanies ſomtyme cometh of the lyuer/And alſo ſomtyme of the webbes of the lyuer/as whan ther bꝛedeth A poſteme on the lyuer/ and alſo it cometh of Opilacion of the lyuer .i. whan yͤ lyuer is ſtopped ⁊ ſtuffed through mater of euyl humours And in this maner wiſe cometh Sanies on the lyuer/and lyke wyſe/as ſanies cometh of the lyuer/ſo it cometh of yͤ reynes.

lyke as ſanies commeth frõ yͤ lyuer/ſo it cõmeth frõ yͤ reynes,

¶ And yf Sanies come yͤ lyuer/it ſtyncketh but lytell/and yf it do ſtyncke/it is onely cauſed of coꝛroſyon and coꝛrupcyon of the ſubſtaunce of the lyuer. ¶ If Sanies come of the reynes/it ſtyncketh moꝛe/than yf it come of the lyuer/and that is by cauſe that the reynes are moꝛe feble in kynde than is the lyuer. ¶ And alſo foꝛ the reynes are ferther frõ the welle of kynde here/that is to ſay/fro yͤ herte than is the lyuer. ¶ And alſo the reynes is ferre frõ the pꝛyncypall ſee of blode .i. frõ the lyuer. ¶ And alſo euermoꝛe whiche of all thoſe .iii. foꝛſayd members/that ſanies cometh of/about yͤ member feleth the pacyent grete payne/which payne wdꝛaweth from hym his myght and power/and mynyſſheth his digeſtyon and appetyte/and ſomtyme deſtroeth the pacyent vtterly. ¶ Tadeus and alſo dyuers Auctours ſayth that this mater Sanies/that is to ſay/this rotten mater ſheweth hym in the vryn ſũdele lyke Ipoſtaſis/and in this maner ſhall you know the one from the other. ¶ Whan thou ſeeſt ſuche thycke mater in the groũde of the vryn/ſhake the vrynal/and yf the thycke mater in the groũde of the vrynal ſtye vp in to the vryn/⁊ dyuyde hym in meny ſmall partyes/⁊ ſoone after drawe them downe agayne in to yͤ ſame fourme wher they were afore/that thycke mater is Ipoſtaſis/For Ipoſtaſis is lyght of kynde/and therfore he ſtyeth lyghtly vpwarde at a lytell ſhakyng of the vryn. ¶ If the ſame thycke mater diuide hym in many ſmall partyes/⁊ not turne agayne/as they were afore/it ſheweth yͤ mater to be an humour. What that humour is you may ſee in his proper Chapitre.

To diſcern Ipoſtaſis from an humoure by ſhakyng of yͤ vrynall.

¶ But yf it be ſo yͭ the mater yͤ haldeth hym in the ground of yͤ vryn wyll not breke lyghtly aſonder/but if yͤ vrinal be harde ſhaketh/⁊ pauenture it wyll not then aſonder/but clumpreth and quaueth in the bothũ of the vrynall/lyke gleymous mater/or a mater hongynge togyder/or els yͤ whyte of a rawe Egge/as it ofte falleth in olde feble folkes vryn Than that gleymous mater is called Sanies/which mater hath than comonly an euyll ſauoure.

To knowe Sanies.i.cotẽ mater.

¶ And take hede yͭ Sanies in vryn cometh from.iii.places in man.i.of yͤ bladder Of the reynes/or of the lyuer.⁊ of whiche humour or humours that it cometh of/you may knowe.v.maner wyſe/as foloweth.i.by the reſydence of that gleymous mater. ¶ Ey his incorporacion wͭ the vrynal.i.by the medlyng or myxtion of hym wͭ the vryn. ¶ Ey his ſauoure. ¶ By the payne yͭ the pacyent felyth/and by wyrkynge of the.ii.digeſtyon. Fyrſt by his reſidens/for yf Sanies come of yͤ bladder/thã anone as the vryn is made/he haldeth hym byneth in the ground of yͤ vrynal ⁊ that is by cauſe/that that ſame mater.i. Sanies cometh frome a mẽber.i.from the bladder/whiche is ferre from the well of hete.i.from yͤ hert/⁊ frõ the lyuer/for yͤ hert is yͤ ſee of hete/and yͤ lyuer is the ſee of blode.

v.maner wyſe you maye knowe of what mẽber ſanies cometh from.

¶ If that mater Sanies come of the reynes/it draweth not ſo lowe downe to yͤ bothũ as whan it cometh of yͤ bladder. ¶ If Sanies.i.that mater come of the lyuer it draweth not downe/neuertheleſſe the vryn is more thicke doũward than vpwarde/and that is by cauſe that that mater Sanies cometh of a member/and of a place/that is pryncypalle ſee of blode/and nere vnto the hert/and alſo by cauſe/that member that is the ſee of blode/is reſtrayned of his kynde hete/and is diſtemored through exceſſe of colde/or els of euyll mater of colde humours of whiche is Sanies cauſed and gendred/for that mater Sanies is more heuy than lyght/and alſo by cauſe that Sanies taketh more ſpace with the vryn/whan it cometh of yͤ lyuer/than whan it cometh of yͤ reynes. And thoſe be the reaſons why that mater Sanies that cometh of the lyuer kepeth hym in the vryn/as is aboue ſayd. ¶ Alſo by his incorperacion with the vryn/for yf that mater cometh of the bladder/it is no thynge menged wͭ the vryn/but holdeth hym holle in the bothum of the vrinal/as I ſayd ryght nowe/And yf that mater Sanies come of the Reynes It is more incorperat with the vryn/than whan it cometh of the bladder. ¶ If it come of the lyuer It is moche incorperat wͭ yͤ vryn/as is aboue ſayd ¶ Therdly ſanies is knowen by his coloure/For if Sanies come of the bladder It ſtyncketh foule/by cauſe that the bladder is a member colde in kynde / ⁊ ferre from the well of hete / ⁊ alſo from yͤ ſee of blode / ⁊ alſo by reaſon yͭ the kynde hete of yͤ bladder is many tymes ſubpꝛeſt wͭ colde And take hede that ſomtyme it ſemeth as yͤ vꝛyn hath a fetoure / ⁊ haue no fetoure pꝛoperly / as it is comonly whan Sanies appereth in the vꝛyn / Than take and poure ſoftly the vꝛyne from that mater Sanies / ⁊ put the thynne vꝛyn in a veſſell / ⁊ the thycke in to another veſſell and ſmell to that one and to that other / and yf that mater cometh of yͤ reynes / it ſmelleth but ryght lytel / by cauſe that in yͤ reynes is moꝛe kynde hete / ⁊ myght than is in the bladder If it come of the lyuer / yͤ thycke mater hath no maner of ſtynche / except it be ſo that yͤ ſubſtaūce of the ſelf lyuer be coꝛroſed ⁊ dꝛopped ⁊ dwyde away / as is afoꝛſayd For the lyuer is the pꝛyncipall mēber of yͤ body nyxt vnto yͤ hert / ⁊ alſo grounde and well of kynd hete.

To knowe ſanies by yͤ ſauoure.

¶ To know what parte of yͤ body yͤ ſanies is in / by ſoꝛenes of the ſame mēber wher he lyeth. i. yf that mater Sanies cometh of yͤ bladder / yͤ pacyent feleth grete payne in the ſhare and in yͤ partyes ther about. ¶ If ſanies come of the reynes / than is the payne aboute the lonys / yf that mater come of the lyuer / yͤ payn is about yͤ ryght ſyd. The .v. maner knowlag of ſanies is by wyꝛkyng of the .ii. degeſtion For yf ſanies come of the bladder / oꝛ of yͤ reynes / yͤ .ii. digeſtyon is not lette / ther by. i. the ſeconde digeſtyon is not let by that ſekenes But yf ſanies come of the lyuer / the .ii. digeſtion is holle foꝛdone / oꝛ els full nere / And vnderſtande whan ſanies is on the lyuer / oꝛ els on yͤ reynes / than is that ſekenes pꝛoperly called vlceracion / whan it is of yͤ bladder / it is called pꝛoperly ſkabbys of the bladder.

Sanies is knowen by the .ii. digeſtyon.

De Pinguedine Vrine. Octauum Capitulum.

Pinguedo vꝛine / a fathnes of yͤ vꝛyn / ſheweth hym ſelf lyke a fathnes oꝛ greys aboue on the face on the vꝛin / reſolued of members in yͤ body and ſwymmyng foꝛth out with the vꝛyn / wiche fathnes is nothynge els but conſumpcyon of the greys of the reynes / and members of the body of man / ⁊ therfoꝛe it ſheweth euer moꝛe conſumpcyon of kynde / as I ſayd in the ſecōde boke / the .ii. chapytre of blacke colour. ¶ Alſo of fatte vꝛyn thus ſayth ſome auctours. ¶ Now take hede that there are .ii. maner of fatte vꝛyns. ¶ One is called Vꝛina pinguis / āglice fatte vꝛin. ¶ Another is called Vꝛina oleagma anglice Oylyſh vꝛyn / and thus ſhalt thou knowe the one from the other / ⁊ what one ſignifyeth and what that other ſignifyeth. ¶ Whan the vꝛyn hath a maner of fathnes / oꝛ greeynes aboue / as thou ſeeſt on lene bꝛowes / whan thou may not ſkent ſee yͤ greſe foꝛ lytelnes ther of / but one loke ther at agayne the lyght. Then that ſame greys on the vꝛyn is called Vꝛina pinguis / a fatte vꝛyn / And yf that vꝛyn haue with that fathnes / a maner of ſwarthnes moch lyke yͤ colour of Oyle / thā it is called Vꝛina oleagma / oylyſhe vꝛi / as it is comōly in a ſoft feuer / in mē yͭ haue lene ⁊ dꝛie bodis ⁊ yͤ moꝛe yͭ vnkid hete regneth in yͤ body / but take in hote feuers yͤ moꝛe fatnes ſheweth him on yͤ vꝛyn. And therfoꝛ euermoꝛe fat vꝛyn ſheweth feblyſſhyng ⁊ waſtyng of kynde / ⁊ alſo it ſheweth yͤ paciēt to haue yͤ etyk / oꝛ els gretly dyſpoſycyō towarde yͤ ſekenes / ⁊ namely in men that haue lene bodyes ⁊ ſtreyte bꝛeſte. ¶ Alſo

here begynneth a content called fathnes of vꝛyn.

A oylyſhe fathnes.

vnderſtād yͤ fathnes in vꝛyn cometh ſomtyme only of the reynes/⁊ ſomtyme of yͤ loyns/and ſomtyme of all the body/but whan it cometh of the reynes/ and of the loyns yͤ fathnes is moche/⁊ whan it cometh of al the body it is but lytell. ¶ And this is the reaſon/foꝛ in the reynes/⁊ in the loyns/and ther aboute is moche plente of grees/as thou ſeeſt in beſtes bodyes whan they are oppened/whiche grees ſwelteth ⁊ melteth away/⁊ paſſeth foꝛth with yͤ vꝛyn through febelneſſe of kynde/yͭ is to ſay/of the body/⁊ plente of vnkynde hete in the body/and alſo in the reynes is noo hete conſumptyf/ that is to ſay/ no hete waſtyng that fathnes/⁊ alſo in yͤ reynes noꝛ in yͤ loyns is no hote feuer to conſume that fathnes/ and by this reaſon the fathnes apereth yͤ moꝛe in the vꝛyne/and alſo paſſeth the moꝛe largely and the moꝛe in plente out of the body with the vꝛyn/but whan it cometh fro all the body/ the fathnes is but lytell by reaſon that it is ferre fro yͤ vꝛyne wayes/ and alſo by cauſe ther is in the body feueruſe hete/that waſteth ⁊ leſſeth that fathnes/ foꝛ euermoꝛe whan fathnes cometh of al the body/ yͤ body is not wͭout a feuer not wͭſtandyng many tymes yͤ pacyent feleth no feuer noꝛ full lytel dyſtēperāce of hete but cōmenly yͤ body of yͤ pacyent is lene dedyſſe ⁊ euyll dyſpoſed ⁊ hath loſte moche of his ſtrenght/ and whan fathnes of yͤ vꝛyn cōmeth of all yͤ body/ it is called pinguedo generalis a generall fathnes/oꝛ els fathnes of all yͤ body and whan that fathnes cometh but of one party of the body/yͭ is to ſay/ of yͤ loyns oꝛ of yͤ reynes/ it is called Pinguedo perticularis a particulare fathnes. ¶ And therfoꝛ vnderſtande/ that fate vꝛyn euermoꝛe cometh with a feuer/ oꝛ els without feuer. ¶ If an vꝛyne appere fatte in a feuer/euermoꝛe it ſheweth waſtyng dewyng ⁊ cōſumig away of al yͤ body/ yf yͤ vꝛyn appere fatte yͤ pacyent hauyng no feuer/it ſheweth waſtyng ⁊ conſumyng onely of the reynes/⁊ of the loyns. ¶ If yͤ fathnes come of yͤ reynes/ it ſheweth hym anone on the face of yͤ vꝛyn/as ſone as it is made/⁊ yf it come of all yͤ body/ yͤ fathnes ſheweth not on yͤ vꝛyn in a good dyſtaunce after/yͭ is to ſay/tylle yͤ vꝛyn haue had his reſtyng/yf it come of yͤ reynes the vꝛyn is not intens/yͭ is to ſay/heyghin colour/except it be ſo yͭ the lyuer be achaufed ⁊ dyſtempꝛed through exceſſe of vnkinde hete/⁊ yf yͤ fathnes come of al yͤ body/ the vꝛyne is well coloꝛed ⁊ thynne. ¶ Alſo by thes tokens folowyng/yow ſhall knowe whan pinguedo oꝛ fathnes betokenet the feuer etyke and alſo what kynde of the feuer it be tokened/and fyꝛſte vnderſtande that yf Pinguedo be al dyſpertled in many partyes/that is to ſay/into many ſmall dꝛoppes in the ouer parte of the vꝛyn/as whe ſee Juſe/oꝛ bꝛoth of fleſſhe/oꝛ of lene bꝛowes/it is a token of the fyꝛſt ſpyce of the etyke/yf Pinguedo occupye yͤ face/yͭ is to ſay ouer parte of yͤ vꝛyne lyke a Cobe webbe/ oꝛ els lyke yͤ ryme of pottage yͭ is fatte/after yͭ it hath ſtande awhyle/it ſheweth the ſeconde ſpyces of the etyke ¶ If Pinguedo be dyſpertled oꝛ ſpꝛede ouer all the body of the vꝛyne/it ſheweth the thyꝛde ſpyce of the etyke/and a very token here of is this.

¶ If thou poure the vꝛyne vpon a flatte ſtone/ yf that vꝛyne maketh a critelynge noyſe/ lyke oyle whan it is poured oute/ and that is a very token of the thyꝛde ſpyce of the etyke/and thus techeth the coment of Gilis and

fathnes of yͤ reynes.

fathnes of all yͤ body.

A generall fathnes ⁊ a pertyculer fathnes.

fathnes in a feuer etik

dyuers other auctours. ¶Gilbertꝰ ſayth thus/that fathnes in bꝛyn/is ſomtyme whyttyſſhe/and ſomtyme Jelowyſſhe/ oꝛ Citryn / and ſomtyme greneyſſhe/ whan that fathnes is whyte it is cauſed of febulnes and feyntnes/ and whã it ſheweth Jelowyſſh oꝛ Citryn it is cauſed of moꝛe myghty hete/ and whan yͤ fathnes ſheweth grene/it is cauſed of ouer moche exceſſe of hete as by this exſampel/yf thou take grees all hote as it cometh oute of yͤ beſtes body/⁊ hange it/ oꝛ laye it in the ſonne / oꝛ in the hote eyꝛe/the hete waſteth away the watrenes/and yͤ moyſtnes therof/and maketh it Jelowyſſhe oꝛ citrynyſſhe. ¶And yf yͤ hete of the eyꝛe be ryght ſtronge and durabel/it cauſeth a grenyſnes/and ſo in lyke maner/fyꝛſt whan the ſpirituals begynneth to take yͤ etyke oꝛ els be deſpoſed to take the etyke/than Pinguedo is fyꝛſte whyttyſſhe oꝛ wannyſſhe / and after whan the feuer hath contynued / it becometh Subcitryn oꝛ Citryn/and whan yͤ etyke hath contynued longe tyme that is to ſay/tyll he be at full oꝛ at his heyght/than that fathnes becometh moꝛe Citryn/that is to ſay hygher Citryn as ſubruſe oꝛ ruſe/ and thus by yͤ colour of the fathnes mayſt thou knowe euery kynd of the feuer etyke / thus techeth the auctours afoꝛe ſayde.

fathnes on the bꝛyne.

¶Some auctours ſayth thus that fathnes whiche ſheweth hym in bꝛyn / ſomtyme it is deuyded in to ſmale partyes oꝛ ſmall gobbetes as it were ſmall grõmes / ⁊ than it houeth not aboue on the vpper parte of the bꝛyne / yͭ is to ſay / in the face of the bꝛyne / but it holdeth hym bynethe in the bꝛyne/that is to ſay / in the body of the bꝛyne/ and thus ſhall thou knowe whether it be pinguedo oꝛ not/take a gobbet therof and chaffe it oꝛ rube it bytwene your.ii.fyngers a lytell/and yf it be pinguedo oꝛ fathnes it melteth away/and waneſſheth away/as it were larde of a ſwyne.

to knowe fathnes by chaffynge by twene your figers

¶Another maner of fathnes ĩ bꝛyn ther is/yͭ is liquefacte ⁊ melteth and houeth on the face of the bꝛyne /as grees doyth on the bꝛothe of a pot/ and ſuche maner fathnes in bꝛyne / ſomtyme cometh of all the body / and ſomtyme but of one parte of the body/as of the reynes/but whan it cometh of the one/and whan it cometh of the other/yow may knowen .v. maner wyſe that is to ſay/by his reſidence/by his incoꝛperacion/by a feuer/by the colour of the bꝛyne/and by the quantyte/ that is to ſay / of the fathnes/ as fyꝛſt by his reſydence.

fathnes cometh ſome tyme from al the body ⁊ ſomtyme it commeth but from one parte.

¶If the fathnes afoꝛſayde drawe hym to reſydence / that is to ſay/his reſtig place anone after yͭ the bꝛyn is made/thã yͤ fathnes cometh of yͤ reynes/yf yͤ fathnes come of al the body it is long oꝛ it drawe to reſidence ⁊ that is by cauſe yͭ he is moch incoꝛperat with the body of yͤ bꝛyn/alſo by his incoꝛperacion with yͤ bꝛyn / foꝛ yf yͤ fathnes be of yͤ reynes it is but lytell incoꝛperat wͭ the bodye of yͤ bꝛyn / ⁊ yͭ is by cauſe yͭ the bꝛyn ⁊ he cometh but lytell way to geder/foꝛ yͤ loyns ⁊ reynes are ner to yͤ bladder. ¶If yͤ fathnes be of al yͤ body it is myche icoꝛperat wͭ the bꝛin/by cauſe of lõge way wͭ yͤ bꝛin/ alſo yf that fathnes come of the reynes/it is not cauſed of a feuer/but it is cauſed of vnkynd hete and conſumpcyon of the reynes/and yf that fathnes come of all the body / it is cauſed of hete and of an vnkynde feuer waſtyng the kynde /that is to ſay/the ſubſtaunce of the body.

¶Alſo by Colur of the bꝛyne/ foꝛ yf the ſame fatthenes come of the reynes/ the bꝛyne is well coloꝛed/that is to ſay/Citryn oꝛ hyer/and that is be cauſe that the .ii. dygeſtyon is good/and is not letted by that ſekenes. ¶ And yf that fathnes come of all the body/the vꝛyn is dyſcoloꝛed/yͭ is to ſay/ſubcitrin oꝛ whytyſſh oꝛ palyſſhe/and that is by cauſe that the .ii. dygeſtyon is letted. ¶ The .v. knowlege is by the quantyte of the fathnes/foꝛ yf fathnes come of the reynes/ ther is moche fathnes in the vꝛyne/ and whan that fathnes cometh of all the body it is but lytell in quantyte/ by reaſon it is comſumed and waſted by vnkynd hete of a feuer/ and alſo by cauſe it cometh from members leyng further from the bladder than doeth the raines.

De chimo ſiue de humore urine .ix. capitulo.

Underſtande as techeth yͤ commentours vpon Gilis/ yͭ .iii. thyngges appereth in vꝛyne lyke Sedimen/ that is to ſay. Ipoſtaſis Putredo and humour Crudus/ anglice Ipoſtaſi/coꝛrupcyon/oꝛ els rotyn and rawe humours. ¶ And whan yow wyll knowe veryly whan it is Ipoſtaſis ⁊ whā Putredo/and whan it is Crudus humour/ſhake ſoftly the vꝛinal/and yf the mater in the bothum ſtye vpwarde ⁊ deuyde hym in many partyes and afterwarde wanyſſe/as who ſayeth to nought/as to the ſyght it is Ipoſtaſis.

to knowe Ipoſtaſis frome rotte oꝛ rawe humours by mowynge of yͤ vꝛinal

¶ And yf it deuyde in to many partyes thyckyſſhe treſty oꝛ clumpꝛeth/ oꝛ els yf he do not deuyde hym ſelfe but clammeth and thicketh lyke attryſſhe mater oꝛ tyke mater/and ther with the vꝛyne hauyng a heuy oꝛ euyll ſauoꝛ it is a rotten humour Coꝛruptus ⁊ Putredo ⁊ Sanies are all one. ¶ If that huhumour deuyde hym in the vꝛynall into many partys wōder ſmale/as motes in the ſonne/ it is humour Crudus anglice rawe humour/ of whiche maner rawe humour/ all this chapytre tretheth of. ¶ Than whan ſuche maner humours appereth in the vꝛyn/ſomtyme he ſheweth hym ſelf aboue in the vꝛyn and ſomtyme in the myddes of the vꝛyne/ and ſomtyme in the bothum of the vꝛyne. ¶ If the humours occupye the ouer partyes of the vꝛyne/ it ſheweth Arteticam paſſyonē/ that is to ſay/ſykenes of yͤ breſt and of the ſpirituales and compꝛeſſyon/that is to ſay/ſtuffyng of the myddꝛefe/as Aſma oꝛ Diſma oꝛ Artetica paſſyo. ¶ If that humour occupye the myddes of the vꝛyne/ it ſheweth ſekenes of the ſtomak/ cauſed through replecion of ſuperfluytes and of inflacyon in yͤ body ⁊ in yͤ wombe ⁊ rowlyng and curlyng in the gutes. ¶ If that mater holde hym in the bothū it ſheweth ſekenes in yͤ reynes ⁊ a boute yͤ loyns/alſo ache ⁊ feblenes in yͤ thyes/⁊ in his knees/⁊ in yͤ legges/and alſo it ſheweth nefreſym Thenaſmon ⁊ ſtranguriā. Thenaſmon is whā one may not oꝛ els vnnethes wᵗ gret payne delyuer hym ſelf beneth thus ſayeth Egidiꝰ ¶ Gilbertꝰ ſayth yf yͤ foꝛſayd humour kepe him in yͤ lower regiō of yͤ vꝛinal it ſheweth paſſyon in yͤ reynes/⁊ in yͤ loyns/⁊ in yͤ places ther aboute/ which ſekenes is cauſed of euil rawe humours fleumatyk gadꝛed i yͤ body/ of which euil humours kind wold delyuer hym ſelf of thē ⁊ can not/⁊ yf yͤ humour appere in the vꝛyne/the pacyēt hauyng a feuer it ſheweth perylous ſekeneſſes cauſed of groſſe humours herde and vyſcous in the body/ whiche ſekenes wyll neuer be holpen without the pacyent be myghty bothe in age and in ſtrenthe/ yet yͭ not wᵗ ſtandynge/ it ſhall be longe oꝛ euer yͤ pacyent be hole.

a rawe humour deuydig hym in ſmall partes as motes in the ſonne.

to know Ipoſtaſis frõ rowe humour.

yow may knowe Ipoſtaſis frõ rawe humour. v. maner wyſe.

¶ If it be ſo that in the begynnyng of yͤ ſekenes ſuche humour haldeth hym a boue in the vryne/ it ſheweth that the humours be ſuptyle ⁊ eſy for to defye and ouercome. And yf that ſuche humours kepe them in the myddes of the vryne they be not ſo eſy to defye and ouercome as they be whan that humour kepet hym in the ouer parte of the vryne/ and yet furbetter then whan they kepe them in the bothum/ and yf that humour be in yͤ bothum groſſe and viſcous/ it is harde for to ouercome and defye/ yf that humour appere in the bothum of the vryne/ in the ſtandyng of the ſekenes though kynde be myghty/ it is dredful and to be dowted whether he ſhal lyfe or not/ wath defference is betwene Ipoſtaſis and ſames and rawe humour/ and how you ſhall knowe that one from that other/ thus techeth Gilbertus/ and ſayeth/ that yf ſuche a humour be in the vrynall mowe the vrynall/ and yf it be Ipoſtaſis it ſtyeth vp by lytell and lytell/ an ſoone after the mowyng of the vrynal/ or ſhortly after it dyſcendet downe to the bothũ of the vrynall into the ſame forme it whas afore the ſhakyng/ and yf you mowe the vrynall herde that Ipoſtaſis whanyſſheth away/ as it wher into nothyng/ but within a whyle after yͤ Ipoſtaſis deſcendet and gathret agayne in to his place/ but not ſo holle nor ſo perfeth as he was afore he was broken. ¶ And ſomtyme Ipoſtaſis is deuyded in meny ſmall partyes/ by cauſe of inequalyte of dygeſtyõ/ ⁊ thos partyes be ſo ſmall that they may ſkently be ſeen in the vryne. ¶ And yf that humour that lyeth in the bothum be humour Crudus/ though yow ſtere ſoftly yͤ vrynall/ it ſtyeth not vp/ nor ſtereth not and though yow mowe the vrynall harde/ it wanyſſheth not away/ as it were in to noght/ as doth the Ipoſtaſis/ but it breketh in to meny ſmall bodyes as it were pouther. ¶ By thes. v maner wyſe folowyng/ yow may knowe Ipoſtaſis from a rawe humour/ that is to ſay/ by his forme/ by his ſubſtãce/ by his mowyng/ by his warking ⁊ by colour of the vryne Ipoſtaſis is knowen by his fygure/ that is to ſay/ by his forme and ſhappe/ for a kynde Ipoſtaſis hath euermore his ſhappe like a pere/ or els a pynot/ but humour Crudus/ that is to ſay/ a rawe humour is neuer of ſuche figure/ but it is pleyne aboue and brode and thyckeſſhe.

Ipoſtaſis is knowẽ bi yͤ mowyng therof.

¶ Alſo Apoſtaſis is knowen by his ſubſtance/ that is to ſay/ by the body therof/ for Ipoſtaſis is contynually/ yͭ is to ſay/ hole and holdyng to geder/ and ouer all ylyke thycke and thynne/ and a body that is lyke a clowde/ or a ſkye But humour Crudus is greſſe and thicke and cruddyſſhe/ that is to ſay/ gruttyſſhe and derkyſſhe and ſome places more thyckyſſhe than in ſome. ¶ Alſo Ipoſtaſis is knowen by the ſhakyng of the vrynall for yf it be Ipoſtaſis at a lytell mowyng anone it ſtyeth vpwarde and goeth downe agayne. And with a harde ſteryng or ſhakyng anone it wanyſſheth away into no ſubſtãce or into noght/ but a rawe humour ſtyeth not vp/ but with a harde ſhakynge of the vrynall/ and than it goeth vp as I ſayde lyke many bodyes ſmall as powder/ and goeth downe agayne/ as in to the ſame forme as it was before

Ipoſtaſis is knowen by yͤ vryne.

¶ Alſo Ipoſtaſis is knowen by his brekyng for yf it be Ipoſtaſis/ ſhake a lytell the vrynal/ ⁊ anone he breketh vpwarde/ as it were into nothyng as I ſayde afore/ but yf it be humour it breketh not/ but yf it do breke it breket as it were mudde/ or Erth in to ſmall pouther. ¶ Alſo Ipoſtaſis is knowen by colour of yͤ vryn/ For Ipoſtaſis hath vryn euermore bryght in colour For Ipoſtaſis ſheweth but lytel rawnes of humours/ or els none But humor crudus. hath alwaye vryn rawe ⁊ indigeſted ⁊ very ſelde it apereth ſubcitrin/ or citryn/ ⁊ though it do apere ſo/ eyth is yͤ vryn derke ⁊ dime But yf it be wͭ an humour ſubcitrin/ or citrin/ it is a good token/ for it ſheweth yͭ it wyll not cõtynwe longe. ¶ Gilbertus ſayth yͭ Sanies/ which is ſpokẽ of in yͤ .vii.ca. of this .iii. boke is called a humour in vryn And alſo yͭ this humour/ which this ca. ſpeketh of/ is called a humour in vryn/ ⁊ how thou ſhalt know yͤ one from yͤ other/ thus techeth he ⁊ ſayth yͭ ſame humour whiche is called ſanies euermore ſtyncketh/ ⁊ this humour/ which this ca. ſpeketh of ſtyncketh not/ For as he ſayth Sanies is a humour yͭ is corrupt ⁊ rotten/ ⁊ this humour whiche this ca. ſpeketh of is a rawe humour not rotten. ¶ Some ſayth yͭ this worde humour is ſomtymẽ taken in general/ and ſomtyme in ſpeciall. ¶ It is taken in general/ for euery one of yͤ .iiii. humours/ but it is not ſo taken in this ca. and whan it is taken in ſpecyall/ it is taken for one of yͤ .iiii. humours/ as for a humour of Fleume or of Melãcolie rawe ⁊ indigeſt/ and in this maner wyſe it is takẽ here/ whan it is ſo that the humours of coler paſſeth out with the vryn/ than by reaſon that he is ſo lyght ⁊ ſo ſubtyll in his owne kynde he is ſo lytell incorporat wͭ the vryn/ yͭ it may not be perceyued/ And therfore this ca. ſpeketh onely of crude or rawe humours Fleumatyke/ or Melãcolyk/ ⁊ of ther ſignificacyons/ this humor in vryn Somtyme apereth aboue in the vryn/ and than it cometh of the mẽbers of lyfe/ And ſomtyme this humoure apereth in the myddes of the vryn/ ⁊ than it cometh of the nutrytyfe Some tyme this humour apereth in the grounde of the vryn/ ⁊ than it cometh from the generatyfs. And ſo as the humour apereth hygher or lower in yͤ vrinal/ ſo it ſheweth the ſekenes to be in the body hygher or lower. ¶ Alſo this humoure aforſayd beyng in the bothũ of yͤ vrinal/ ſheweth yͤ ſtrãguria/ whiche ſtrãguria is gendred of rawe humours gatheryng about yͤ necke of yͤ bladder which rawe humours cauſeth yͤ ſtrãgurye/ ⁊ than ſõtyme p̃te of yͤ ſame euyll humours myxeth them wͭ the vryn ⁊ ſo paſſeth out ther wͭ al raw ⁊ indigeſt by reaſon wherof that humour is kyndly hyuy and draweth downe to yͤ bothum of the vrinall.

Ipoſtaſis is knowen by yͤ vryn.

Gilbertus ſayth.

Humourẽ Coleryke.

Strãgury.

☞ De Sanguint.x.Capitulum.

DE ſanguine vrine/ Of blode in vryn thus ſpeketh Auctours/ the Cõment vpon Gilis ſayth/ whan blode cometh out of the body with the vryn/ other it cometh of the bladder/ or els it cometh of the lyuer/ or els it cometh of a veyne that/ is called kilis/ the kyle. as thou haſt in the .ii. boke ca. De liuido colore. ¶ If blode come from yͤ bladder/ it is troblous. i. cloddyſſh ⁊ clũpryſſh ⁊ clammyſſh in yͤ vryne/ ⁊ ſyncketh as lowe downe in to the bothũ of yͤ vrinal as it may/ ⁊ that ſame blode hath a grete ſauour/ ⁊ alſo yͤ pacyẽt feleth grete payne ⁊ pryckynge in yͤ ſhare ⁊ in yͤ tayle ende ⁊ in yͤ yerde ende ⁊ in yͤ bladder. The reaſõ why yͤ blode yͭ iſſueth out wͭ yͤ vrin/ is thycke ⁊ clã-

A content called blod in vryn.

why blode is thyck in vryn.

Galienus.

Ipocras.

pered/is bycauſe that the bladder from whens it come & where it whas genderyd is cold in kynd and therfore it is not of myght/for to purge nor clenſe hym ſelf from ſuperfluytes of euyll humours/and for that cauſe it goth to yͤ bothum of the vrynall/and is lytell Incorporeth with the vryne/And alſo by the ſame reaſon and cauſe aboue ſayde/ blode ſomtyme rotteth in the bladder/whiche cauſeth the ſame to ſtynck in the vrynall. And alſo whan that the bladder is cold in kynde/as aboue ſayd / And alſo perauenture the nature of the man or of the woman is colde & febull/than yͤ blode gethereth in to fylth and corrupcyon/by reaſon wherof many tymes moche people dye And alſo moche people wene that this deſeaſes where the ſtone but it is not ſo/and as Galienus ſayth/ſuche blode cometh from one moche lyke a water leche in colour. And Ipocras thecheth/that who ſo pyſſeth blode clūpyrs or cloddys/or powdrys or ſkalys or els both blodys and ſkalys/and yf the vryn haue by reaſon ther of a neuell ſauour/yt ſheweth vlceracyon and corrupcyō of the bladder. ¶ If blode come of the reynes it is not ſo troblous as whan it cometh of the bladder/& thā yͤ pacyent felyth pryckynge and payne in yͤ reynes/and ther aboute/and not in the ſhare/& the blode is more clere/than whan it cometh of the bladder If that blode come of the lyuer/the blode is pure and clere and the pacyent feleth grete payne in yͤ ryght ſyde. Somtime blode comet frome the kyle/as whan the kyle/or els ſome of his veynes be broſten/or bruſed/or myſwent/than is the blode clere & pure/as it is whan it cometh of the lyuer/but than is the payne and the pryckyng of yͤ pacyent. in the rygge/that is t ſay/in the backe/that is to ſay/in the.vii. ioynt/of the rygge bone/tellyng from benethe vpwarde/as I ſayd in the.ii.boke.xiii.ca. de Inopos.

Why blode cometh in vryn/it is knowē.v. maner wyſe.

¶ Some Auctours ſay/that blode in vryn cometh ſomtyme of the bladder/and ſomtyme of the raynes And ſōtyme of yͤ kyle / & ſomtyme of yͤ lyuer And whan it cometh of the one and whan it cometh from yͤ other/it is knowen in.v.maner wyſe/as here after fololeth/that is to ſay/ it is knowē by the ſubſtaūce of the blode/by the colour of the blode/by yͤ ſauour of yͤ blode/by the haſty or late drawyng downe of the blode/to yͤ groūde of yͤ vrynal Alſo it is knowen by the payne that the pacyent felyth in yͤ mēber frō whens yͤ blode cometh. ¶ It is knowē by his Subſtaūce/For whā blode cometh frō yͤ bladder/it is trublous/as it were gobetes and clūpers of blode/whiche be cauſed by reaſō of the coldnes of the bladder. But yf that blode come of yͤ reynes/or of the kyle/or of the lyuer It is not trobelous nor cloddiſhe/as it is whan it cometh from the bladder/and that is by reaſon that the members be more nerre yͤ wel of hete & alſo hath more hete of kynd than yͤ bladder hath & though yͤ reines be a yti fere frō yͤ wel of hete.neuertheles they haue moche kynd hete in them For they are hote in kynde. Alſo it is knowē by his coloure For yf yͤ blode be of yͤ bladder/or of yͤ reynes/it is blacke/fore by reaſon that thoſe mēbers be fere frō yͤ well of hete/yͤ blode is yͤ more blacker & yͤ more cloddyſſh & dymyſſh/& yf yͤ blode yͭ is in yͤ vryn come of the bladder/it is more blacke & dymme & ſwarte/than whan it cometh of the reynes/ For yͤ bladder is forther from yͤ herte. ¶ Alſo it is knowen his Odoure/For yf the blode

Stinche of ẏ vryn.

ſtyncke/ it cometh of the bladder without fayle/ for the bladder hath but lytell hete of his owne kynde/ by reaſon that he is ferre from the welle of hete and therfore vnkynde hete/ ouercometh his kynde hete/ lytell/ though he haue/ and ſo for lake of kynde hete of ẏ bladder ẏ blode ſtyncketh/ as aforſayd

¶ If blode come frome ẏ reynes/ or from the kyle veyne/ or from the lyuer It ſtyncketh not/ excepte it be ſo that theyr ſubſtaunce rote conſumed and melt away/ and paſſe with the vryne Alſo it is knowen by haſty/ or ſlake goynge downe in to the bothum For yf it come fro the bladder it reſteth in the bothũ anone/ as it is made And the reaſon why you may wel perceyue by that that is ſayd both in this chapytre And in the chapitre of ſanies/ & in many places moo. ¶ And yf that blode come from the raynes it teryet longer or it come to the bothũ/ than it doth whan it cometh from the bladder And whan ẏ blode cometh from the kyle it taryet longer tyme or it come to the bothõ/ than whã it cometh of the raynes/ and that blode ẏ cometh of the lyuer taryed longeſt of all the other .v. aforſayd/ or it come to ẏ bothũ of ẏ vryn ¶ Alſo it is knowẽ by payne that the pacyent ſuffereth and feleth about that mẽber/ from whẽs the blode came/ that is to to ſay/ yf that blode came from the bladder/ ẏ payne is in ẏ ſchare and about that place/ yf that blode come of ẏ reynes/ ẏ payne is felt about the raynes/ yf the blode came from the kyle the payne is felt about the .vii. ioynt of the bake acowntynge ſrome beneth vpwarde/ as I ſayd before. If that blode come from the lyuer/ the payne is felt about the ryght ſyde. Alſo the blode cometh from the lyuer ſomtyme by cauſe that he is waſted and menyſſhed that he may not cõtynow in kynde myght and vertu/ and ſomtyme by cauſe he is not of myght for to diuide and departe the blode from other humours as it fortuneth in them that haue ẏ Idropiſie/ and alſo in ſkabbed folke/ and alſo the lyuer is not of myght and ſtrenght to make digeſtion Alſo by cauſe of cours of cõſũpcyon therof/ thus treateth Auctours.

It is knowen bi payne of ẏ mẽber

here begynneth a contente lyke grauell in vryn.

De arena Vrine. Vndecimum Capitulum.

Arena vrine grauell in vrine/ euermore ſheweth lithiaſis Or els Nefreſis. what Lithiaſis is you may ſee in the .i. boke/ the .iii. chapytre. & what Nefreſis is you may ſee in the .ii. boke in the chapytre of whyte colour And euermore arena is lyke grauell/ or ſande/ or chyſell in the bothum of ẏ vryn. But take gode hede/ ẏ euermore whã grauell apereth in vryn/ other it is whytyſſh/ or redyſſh/ or els blackyſſh/ if it be whytyſſh/ know well it cometh frõ ẏ bladder/ & alſo ẏ ſame whyte grauell ſheweth the pacyent to haue the ſtone in the bladder/ for the bladder is kyndly whyte/ & euery maner thynge that is cauſed of a member/ and brede in a place/ that ſame mater taketh his properte/ and coloure of ẏ member and place where it was gendred in/ and therfor whã grauel cometh of ẏ bladder it is kyndly whyt/ for as moch as ẏ bladder wher he whas bred in/ whyte as afore ſayd. & allo yf ẏ ſame grauell ẏ apereth in ẏ vryn be ſoft & neythe/ as it were fleſſhe/ it betokeneth ẏ they came fro ẏ raynes/ by reaſõ ẏ ẏ raynes be kidly rede/ ſoft & fleſſhe/ by reaſõ wherof/ whã ẏ grauel cometh frã ẏ raynes they take moch of ẏ ſame forme & kynd

Grauell comyng from ẏ Reynes.

Blacke grauell.

¶ yf that the grauell that apereth in the vryne be blackyſſhe that grauell is cauſed of humours/ melancolie/ viſcous/ ⁊ compacte/ that wyll not lyghtly be dyſſolued nor broken/ and therfore this blacke grauell is worſte of all grauels in worſt token that may be in the ſtone/ whan the grauell is whyte it is cauſed of humours fleumatyke/ rawe and compacte/ by reaſon wher of it may ſone be holpen. ¶ Alſo rede grauell many tymes apereth in the vryne whiche betokeneth ſomtyme a dubel tercian/ and ſomtyme a ſympel tercian/ cauſed of the dyſtemperaunce of the ſame feuers/ and pryncypaly yf the pacyent be drey wombe/ that is to ſay/ by coſtyfe/ and this ſyngnifycacyō is hard to be holpen. ¶ And vnderſtand that ther be .iii. cauſes that cauſeth grauel in vryne to apere/ that is to ſay/ other it is cauſed of the ſtone or of artetica paſſyone/ or els by cauſe of a feuer quartayne long tyme leſtynge/ whiche feuer quartayne is cauſed through exceſſe of malancolye dryynge and herdyng the humours. ¶ Alſo chyldrē hath many tymes lithiaſi/ whiche is cauſed of viſcoſyte of plenty of humours that be in thē. ¶ Alſo yong folke haue many tymes the Nefreſie/ that is to ſay/ the ſtone in ye reynes cauſed of blode/ dryede in the reynes/ by cauſe of whiche ſyccacyon or dryyng/ the ſubtyle or thynne partes of the blode be conſumpt and waſted/ ⁊ thos partes that be terreſtre and groſſe/ bydeth ſtyll in the reynes/ and ſo wareth harde and turneth into a ſtone in the reynes.

Tokens of bredyng of the ſtone.

¶ Alſo grauell in vryne/ ſomtyme ſheweth that the ſtone is in bredyng/ and ſomtyme that it is full brede/ and ſomtyme that it wyll brede and leſſe and vanyſſhe away. ¶ If it be ſo that the grauel appere in the vryne and ſhewe hym ſomtyme ſmaller and ſmaller/ or els ſomtyme ſmaller/ and ſomtyme greter/ ſo that they be leſſe and leſſe/ it ſheweth that ye ſtone is in bredyng. ¶ If the grauell appere in the vryne ⁊ ſhewe hym ſome tyme greter and greter/ ſomtyme ſmaller/ and ſomtyme greter/ ſo that they ſhewe for the moſt parte more greter than leſſer/ it ſheweth that the ſtone is waſtyng and conſumyng. ¶ If the grauell appere clene ⁊ ſmothe as it were purged and polyſſhed/ it ſheweth that the ſtone is fulle waxen and bred/ thus ſayth the Comentour vpon Gilis/ and Gilbertus ſheweth the ſame/ and yf it be ſo that thou may not well perſeyue by the colour of the grauell aforſayd/ whether it come frome the bladder or els frome the reynes/ take this experyment that Gilbert techeth in his coment/ that is to ſay/ clenſe that grauell through a lynnen clothe ſmall and clene in to a dry baſon/ and yf that ſame grauell come of the reynes it is ſmal as powther or duſt/ and alſo reddyſe in colour/ and yf that grauell come of the bladder it ſheweth grether as it were very ſmall grauell or ſande/ and alſo the grauell is whythyſſhe.

Experimēt of Gylbert

¶ And alſo take this for a rwel as ſome auctours techeth/ that grauel may appere in vryne of a man in .v. maner wyſe/ though the man haue not the ſtone/ as ſomtyme by reaſon of the feuer tercian/ and ſomtyme by reaſon of a dubel tercion/ and ſomtyme by cauſe of a feuer quarteyne/ and ſomtyme by cauſe of a dry wombe/ and ſomtyme by cauſe of arthetyca paſſio/ and the reyſon why I haue declared afore.

of the ſtone,

¶ Ther be ſome auctours that ſayth that the ſtone is cauſed ⁊ gendred but of .iii. thynges/ that is to ſay/ of viſcoſite/ of groſnes of humours/and of ouermoche exceſſe of vnkynde hete in the bladder/ but Conſtantyne ſayth/ it may be cauſed alſo by reaſon of ſtraytnes of the wayes of the vryne/and therfore he ſayth that women haue ſeldō the ſtone by reaſō ther wayes of ther vryn be larger than is the mans/how the ſtone in ẏ bladder and in the reynes/ is cauſed and gendred it is declared more largly in ẏ chapter of katopos.

De Pilis urine duodecimum capitulum

PIli vrine anglice heres/ that appereth in vryn/whiche herres be reſolucyons of the body/longe and ſmal/moche lyke heres of the hede/ and by cauſe of that lykenes that they haue to heres/ they be called Pili/ that is to ſay/ heres which ſayde heres come of waſtyng a way of the reynes and of the loyns/or els they come of humours whan they are dryed and dyſtempred and ouercome with exceſſe of drynes/and ẏ dyfference and knowleg betwene them is this/ take and rubbe thos reſolucyon bytwene your fyngers ſoftly/and yf thou fele as it were a maner of ſadnes/as it were of fleſſhe/than thos heres come of the ſubſtaunce of the reynes/ and then they ſignyfye ſekenes ache and payne about the reynes/whiche ſekenes is cauſed through ſharppenes and exceſſe of vnkynde hete aboute the loyns whiche vnkynde hete/ waſteth and dyſſolueth the ſubſtaunce of them/that is to ſay/of the reynes and loyns/and clyppeth a way ẏ ſmale partyes from them/which ſmal partyes paſſeth forth with the vryne/and appereth in the vryne moche lyke hede heres/and comenly whan ſuche heres ſheweth them in the vryne/ the vryne hath a fathnes aboue/here of ſpeketh Ipocras in the.ii.boke of his Aforiſmis and ſayth who ſo euer maketh in his vryne ſmale reſolucyons of fleſſhe in ſhappe and forme moche lyke heres/⁊ yf they be faththys they come of cōſūpcyō of ẏ reynes/⁊ yf it be ſo ẏ they be not fatthyſſh.i. yf you fele betwen your figers ī chauīg or rubbīg of thē no maner of fathnes nor no maner of ſubſtās lyke fleſſh/thā they com of humours dryed ⁊ bakē by mighty of vnkīd hete/⁊ yf they appere lōge/as halfe an ynche/or more/⁊ of a good gretneſſe moche more thā an here/ it ſheweth opilacyō of ẏ reynes ⁊ of ẏ loyns/⁊ alſo ſōtyme it ſheweth opelacyō of ẏ ryght ſyde/⁊ ſōtyme of ẏ lefte ſyde/⁊ ſōtyme of bothe ẏ ſydes/yf ẏ opelacyō be in ẏ ryght ſyde/or in ẏ lefte ſyde he feleth gret ſteryng to lyhcerye/⁊ aſtownig on that ſyde/for by ſuche opplacyō/the ſenewes in ẏ body be ſtopped ⁊ ſtuffed ⁊ letted/⁊ by cauſe therof/ẏ ſpūs of lyfe are aſtonyed ⁊ wᵗ ſtoppeth/and letted/ whiche ſpūs ſholde renne ⁊ haue ther kynde cours aboute ẏ ſenewes/ geuyng mewyng ⁊ felyng ⁊ myghtes and vertue of the ſoule to other partes of the body/ and may not haue ther cours kyndely as they ſhulde/by reaſon wher of/ther cometh Indygeſtyon ⁊ grete mouyng to lecherye and aſtownyng of the ſenewes ¶ And vnderſtande that the ſayde reſolucyons lyke heres in the vryn other they appere in the vryn of a man that hath a feuer and alſo Indygeſtyon/or els they appere in the vryn of a man that hath Indygeſtyon/and no feuer. ¶ And yf they appere in the vryne of a man ẏ hath a feuer ⁊ alſo Indygeſtyon/ then thos

resolucions lyke heres.

to knowe whether theſe reſolucyons come frome the reynes or of drye humours.

here of ſpeketh Ipocras.

ſayd reſolutiōs lyke ſmall here ſhewe waſtyng ⁊ deſtruccyon of all the body/ ¶ If that ſame heres apere without a feuer and Indigeſtion/ thā it ſheweth conſumpcyon but of the loyns onely/ thus ſayth the Comentours vpon Gilis

Gelis ſayth

Gylbert ſayth that Pili/ or heres cometh not of the veynes/ but onely of thoſe members that be ſenewy/ and ſkynny/ as fatware/ and as ſenewes ⁊ veynes/ and Arteriis/ and ſuche other members and partyes in the body/ ⁊ they be cauſed by reaſon of euyll humours/ groſſe and vyſcous beynge in the grete veynes.

perfect
next leaf

De furfuribus.xiij.Capitulum.

A cōtent in vrin moche lyke brand

FUrfura vrine/ be whyte reſolucyons aperynge in the vryne moſt lyke whete brāne/ or ſkurſſes of a mānes hede. Furfur is brāne. And furfur is alſo ſkuddes or the ſkurffes of a mānes hede/ whiche furfur be whyte/ by reaſon that the member that they come of is whyte/ that is to ſay/ ẏ bladder And this reſolucyons be cauſed through exceſſe of vnkynde hete of ẏ bladder For whan exceſſe of vnkind hete of the bladder hath cōſumed and waſted the humydyte of the bladder Than ryſeth roues and ſkurffes of the body of ẏ bladder/ wͭ roues or ſkurffes after they be reyſed they be put out by violēs of hete ⁊ ſo paſſeth forth away wͭ the vrin ¶ Thā whan ſuche reſoluciōs lyke brande or ſkurffes apere in the vryne Than they ſheweth other conſumpcyon and ſekenes of all the body/ or els but of the bladder onle. And yf furfure ſhewe in the vryn of man/ hauyng a Feuer and Indigeſtion/ it ſheweth conſumpcyon of all the body And yf they ſhewe in the vryn of man/ that mā hauyng no Feuer nor Indigeſtyon it ſheweth conſūpcyon of ẏ bladder onle. Fatte vryn and ſkabbes therin/ ſheweth a ſkabbed bladder ⁊ a conſūpt body And take hede/ that euermore whan Furfura ſheweth conſumpcyon of all ẏ body/ as I ſayd ryght nowe/ It is nomore but euen the .ii. ſpyce of the etyke. Furfura are ſomtyme cauſed through frygidite/ ſtrenkyng togyder ẏ bladder And ſomtyme through hete of the bladder/ waſtyng the moyſt partyes therin and thyckyng the groſſe partyes/ and ſo cauſeth roues and ſkurffes/ as a fore ſayd But take hede that euermore whan Sqame ⁊ Furfura/ or Crynoides betokened the Etike/ they be not cauſed of colde/ but onely of vnkynde hete.

Feuer Etike

Gylbert ſayth that Squame ⁊ Furfura ⁊ Crinoydes come all .iii. ſomtyme of one member/ or of one place/ as of the bladder/ or els of the ſpūales. ¶ But Ipocras and Galienus/ whiche hade more knowlege in Anathomiis/ that is to ſay/ of the Inner partyes and members in man/ ſayth That Crynoydes cometh of the members that be carnous/ that is to ſay/ fleſhly and longe and brode and maſſyf/ as be the ſpūales And they ſay that ſquame cometh of mēbers that be webby and ſkynny/ as the Arteriis and ẏ ſenewes and the veynes/ and ſuche other And alſo that Furfura cometh of thoſe members that be of kynde mene betwene both.

Ipocras ⁊ Galienus ſayth;

De Cryniodibus.xiiii.Capitulum.

CRynoides ⁊ Furfura/ be moche lyke/ ſaue ẏ Crynoides be more than is Furfura both in lenght and in brede and in thycknes And Crynoides is ſayd of this worde Cryneū. ¶ Cryneū is ẏ.iii. parte of a whete greyne/ grete and euyll grounde And it is ſayd of this worde ydos/ that is to ſay forma a ſhappe/ or a forme For Cryniodes be moche of ẏ ſhappe. ¶ If ſuche reſolucyons apere in the vryn of man hauyng a feuer/ it betokeneth long ſekenes/ as the feuer Etike. ¶ This ſayd Crynoides is cauſed/ as Furfura is cauſed/ ſaue that Furfura cometh for the moſt part of the bladder/ as I ſayd afore in the nyxte Chapytre. And Cryniodes cometh onely of members that be more thycke or depe than is the bladder/ as of members of the breſt and of ẏ ſpūales. ¶ And alſo Crynoides be cauſed through more vyolēce of vnkynd hete than Furfura. ¶ And therfore Crynoides ſheweth more conſumpcyon ⁊ deſtruccyon and waſtynge of all the body/ than doth Furfura / And therfore whan Crynoides apereth in vryn/ than it betokeneth the thyrde ſpice of the Etike. ¶ As Ipocras ſayth Crynoides be comynly whyte For they come of members that comonly be whyte/ that is to ſay/ of the ſpūales/ but ſomtyme they be redyſſh/ or blackyſſh/ as it were betwene blacke and rede/ by cauſe of Incencion/ that is to ſay/ brennyng and ſkaldyng of the blode/ and than is ẏ pacyent in grete perylle. ¶ And whā Crynoides be maſſyf ⁊ thycke/ but ẏ more grace be/ ther is but deth. ¶ And therfore the greter that Crynoides be the more peryll of dethe is in the pacyent. For the greter the Crynoides be ẏ more waſtyng and conſumyng of the ſpūales they ſignify/ For they ſignify the.iii. ſpyce of the Etike.

Crynoides is a contēt in vryn.

Crynoides ſheweth more cōſūpcyō thā doth Furfura:

as Ipocras ſayth.

De Squamis. XV. Capitulum.

SQuama ⁊ Petalia ⁊ Petaloides are all one/ anglice ſkales / that be moſt lyke the ſkales of a fyſſhe that we calle a goiowne. ¶ Wherfore take good hede that Squame ⁊ Furfura ⁊ Crynoides be moche lyke / ſaue ẏ Sqame be leſſer than Crynoides And Furfura be leſſe and thynner thā Crynoides/ ⁊ on the ſame maner wyſe ẏ Furfura is cauſed/ ẏ ſame maner wyſe is Squame cauſed/ ſaue that furfura cometh of the bladder/ and ſquame and Crynoides cometh of the ſpyrytuales. ¶ To knowe whan Furfura cometh of the bladder/ thus ſhall thou knowe. ¶ If Furfura holde hym lowe in the vryn/ that is to ſay/ from the myddes dounward/ it ſheweth that Furfura came from ẏ bladder / ⁊ ſpecyally yf the pacyent haue payne about the ſhare. ¶ If that Furfura kepe hym hygh in the vryn/ that is to ſay/ in the myddes/ or vpwarde/ they come from the ſpūales. ¶ If they occupye al/ the vryn both aboue and beneth/ and in the myddes alſo/ it ſheweth that thoſe Furfura came both from the bladder and alſo from the ſpūales. For whan kynde humidyte of the bladder or of the ſpūales is conſumpt ⁊ waſted through vnkynde hete/ than ſkales and ſkuffes falleth away from them/ ryght as we ſee/ ſkabbes falle from ſkabbed folkes And therfore ther is lyteli diuerſyte in Judgement betwene Sqame Furfura ⁊ Crynoides/ ſaue ẏ Furfura ſheweth more vnkynde hete to be in the body/ and more conſumpcyon than doth Squame.

Squame ĩ vrin be moche lyke ſkales of fyſſhe.

The.i.yͤ.ii. yͤ.iii.ſpices of the feuer Etike.

And Crynoides ſheweth more than doth Furfura / And therfore Squame ſheweth the fyrſt ſpice of the Etike/and Furfura the.ii.ſpice/and Crynoides the.iii.ſpice. ¶ And who ſoeuer hath the Etike/or be moche diſpoſed ther to/ he maketh in his vryn ſkales/ſkurffes/or Crynoides/or both/or els all.iii. ¶ If a man make ſkales he is curable ynough ¶ If he make ſkurffes he is harde to be cured But yf he make Cryppyns/he is vncurable. ¶ Ther be ſumme Auctours that treatheth of Squame ⁊ Furfura all vnder one And alſo ther be be ſumme Auctours that techeth of Squame ⁊ Furfura ⁊ Crynoides all vnder one/thus endeth the Chapytre of Squame.

❧ De Atthomis. XVI. Capitulum.

here begynneth a content/lyke ſmal white mottes in yͤ ſonne.

Atthome/or atthomi/be ſmall and whyte rounde bodyes in the vryn/ whiche be ſmall and lytell/as motys in the ſonne/And therfore they are called Atthome/or Atthomi. Atthomus is a mote in the ſonne. ¶ Than vnderſtande that ſuche ſmall whyte motys/whan they apere in the vryn of man/or of woman/they ſhewe comonly the gowte in man/but not in womē ¶ Wherfore take hede that whan they ſhewe them in the vryn/other they apere in the bothum of the vryn/or in the myddes/or aboue on the vryn/or els ouer al the body of the vryn. ¶ If they ſhewe them in the nether region of the vrynall/they ſygnyfy the gowte to be in the nether region of the body. ¶ Of the.iiii.Regions in the body of man.and of the.iiii.Regions in vryne anſweryng to the.iiii.Regions of man/you may ſee in the.ii.boke/the.vii. Chapytre of Karopos. ¶ If thoſe ſmall motes apere in the myddes of yͤ vryn they ſygnyfy the gowte/to be in the myddes of the body/that is to ſay/from the myddes of the loyns to the mydrefe. ¶ If thoſe motes holde them in the ouer Region of the vryn/they ſignify the ſekenes to be in the ouer partes of yͤ body. ¶ If thoſe ſmall motys holde them through out/the body of the vryn it ſygnyfyeth that all the body is taken with the gowte. ¶ Theſe foreſayd Attheme be cauſed and gendred through contynuall diſtillacion/that is to ſay/through contynuall ronnyng and flowyng of euyll humours/out of the hede/fallyng vpon ſadde members/as vpon the bonys/and other members/ whiche be harde and ſadde/as on the parfar/and on the ſenewes/⁊ on ſuche other. ¶ And theſe foreſayd reſolucyons/lyke ſmal motys be whyte/bycauſe that they come of ſuche mēbers/that be whyte of kynde/wherfore they ſhewe them after the coloure of the members/from whome they be deciſed/⁊ come from. And alſo they be ſmall and lytell by this reeſon/that is to ſay whan kynde hete worketh in ſadde and harde members for to deſolue/defye/and ouercome the mater of the gowte/in as moche as in hym is Than yf it be ſo that kynde hete be febell in his workyng ⁊ not of myght Than he reſolueth and defyeth of that euyll colde humours what he may/and that yͭ is reſolued and defyed by ſmall whyte reſolucyons/and ſo by this reaſō theſe reſoluciōs be ſmal and lytell/and alſo the greter that thoſe reſolucions do apere/the better token it is For the more that thoſe reſolucyons be/the more it ſheweth that kynd is of myght/for to defye ⁊ delyuer that mater. ¶ And alſo vnder-

atthome be cauſed thorough falling of euyl humours frō yͤ hede.

ſtande yͤ Atthome.i.theſe ſmall round motys in the vꝛyn of women ſheweth meny thynges/as thou ſhalt ſee And therfoꝛe womās vꝛyn/⁊ namely with Atthomis is called of auctours froward vꝛyns But in men ſuche vꝛyns with Atthomis be euermoꝛe eaſy ⁊ redy enough to Judge. ¶And therfoꝛe vnderſtāde yͭ ſuche reſolucyons in womens vꝛyn ſheweth.iii.thynges/other they ſhewe that yͤ ſpūales be taken wͭ the gowte/oꝛ conceyuyng of a Chylde/oꝛ els they ſhewe ſekenes of the moder. ¶Than take this foꝛ a rewle That yf atthomy apere in womans vꝛyn/ſo yͭ the vꝛin be thycke/⁊ namely doū ward And yf within lytell tyme afterwarde they gader ⁊ clodde them togyder: It ſheweth yͭ ſhe hath conceyued.

Tokens of cōceyuyng of a chylde.

¶And as Auicenna ſayth/yf ther ſhewe in yͤ vꝛyn a ſuptyle body whytyſſhe/moche towarde rawe ſylke/oꝛ vnwꝛought ſylke/⁊ than yf thoſe atthome.i.reſolucyōs lyke motis/ſhewe thē redyſſh It is a very token yͭ ſhe hath conceyued a man chylde/foꝛ yͤ reddyſhnes of thoſe ſmal reſolucions.i.atthome betokeneth myght ⁊ ſtrēght ⁊ vertu of kynd hete ¶If yͤ Atthome ſeme as they were wan ⁊ bloyſſh/it ſignifyeth yͤ womā to be conceyued with a mayd Chylde. Foꝛ thoſe colours in Atthomis ſheweth feyntnes ⁊ feblenes of kynd hete/yf ſuche reſoluciōs apere in a womās vꝛin beyng not couceyued/it ſignifyeth yͤ woman to haue the gowte.

the gowte.

¶As ſpeketh dyuers auctours of Phiſike/and alſo of Surgery/that the gowte bꝛedeth in dyuers places of the body/but moſt in the Joyntes/as in the Elbowes/in yͤ wꝛeſtes Somtyme in the Fyngres Somtyme in the Thumbe Somtyme in yͤ lytell Fynger And ſomtyme in the Knee Somtyme in the Hele And ſomtyme in the Toos. ¶And it is called Gutta/foꝛ as moche as it is cauſed of humours guttyng/that is to ſay/dꝛoppyng and fallyng lytell and lytell/in to places and partyes of the body.

Dyfferens betwyne yͤ hote gowte ⁊ the colde gowte.

¶Somtyme it cometh of humours colde Fleumatyke and viſcous/and than it is called the colde gowte/and than the pacyent hath ſtronge gnawyng and angwyſſh/and the place wher yͤ gowte is in/is pale oꝛ palyſſh/and the vꝛyn of the pacyent is diſcoloured and with Atthomis/that is to ſay/ſmal motys. And ſomtyme it is cauſed of humours hote/as of humours of blode/and of reed Coler menged togyder/As Conſtātyne ſayth in his Antitodarie in the.vi.boke/the.xviii.Chappytre. That ſuche a gowte is called the hote gowte. ¶Alſo in the hote gowte the pacient feleth moꝛe payne/than he doth in the colde gowte. And alſo in the hote gowte/the vꝛyne is euermoꝛe bloyſſhe aboue/that is to ſaye/dymmyſſhe/and derkyſſhe than in the colde gowte. ¶Alſo ſomtyme the gowte is in the ryght ſyde of a man/and ſomtyme in the lefte ſyde/and ſomtyme in both ſydes/but yf it be in the left ſyde of a man/it is moꝛe woꝛſſe and moꝛe perylous than whan it is in the ryght ſyde. ¶Conſtantyne in the foꝛſayd boke the.xix.Chappyte.ſayth that the Gowte and the Podagre bꝛedeth cōmonly in them that lyeth ſoftly/and in moche reſte/and haue noo trauayle/that is to ſaye/in them that wyll not vſe Purgacyons/noꝛ Medycynes/to purge and menyſſhe euyll humours And alſo it bꝛedeth moche in them that Eate moche/and dꝛynke moche/Foꝛ ſuperfluyte of ſuche thynges cauſeth euyll humoure in them. ¶And alſo it bꝛedeth in them ofte that be of moyſte and colde complexyon and ſpecially yf they vſe moche exceſſe of mete and drynke

De Spermate Vrine. XVII. capitulum.

Sperma vrine. Sperma vrine. The ſperme/as I ſayd in the.ii.boke ca. De liuido colore.is whyte blode.i.natuer of man or beeſt/deciſed of yͤ pure ſubſtaūce of all the members and lymes of the body/whiche ſperme is whyte by cauſe/ that all the members and lymes of the body of whiche it cometh of be kyndly whyte For fleſſhe is not reed/but by cauſe of blode/and by cauſe alſo of gret agitacyon/that is to ſay/of mouyng and trauelyng and cauſſynge And alſo by reaſon that yͤ member of whiche pryncypaly he cometh of is whyte. ¶ For Auctours ſpeketh and techeth that Sperma hath his fyrſt grounde and begynnyng at the pryncypall member of lyfe/that is to ſay/in the brayne/and ſo paſſeth forth to the generatyfs/that is to ſay/to the reynes ⁊ to the ballok ſtones/beryng with hym mater and kynde of euery mēber beyng betwene yͤ brayne/and the generatyfs redye and abul to make generacyon. Somtyme the baloke ſtones of man and woman be ſchafed traueled and wrought and knoden/as paſt or dowge/through which trauayle in meuyng of the body/ and through myght and workyng and lykyng in kynde/than other whyle/ **Sperma aperynge in vryn.** ſome of this ſperme paſſeth forth wͭ the vryn. For whan ones ſperme paſſeth from hym/ſome parte therof cleueth and hangeth aboute the ſydes of yͤ eyrd of man/or of the member of a woman lyke as thou ſeeſt/whan foule lycoure is poured out of a veſſell/or els lyke as fylthe paſſeth out of a gutter/⁊ after warde water waſſheth it away/ryght ſo after paſſyng out of Sperme whan one maketh vryn/the vryn bereth forth with him that Sperme or mater that cleueth/⁊ hāgeth in the ſydes of the member/and beynge in his waye/⁊ than that Sperme ſheweth hym in the vryn. ¶ And ſomtyme yͤ Sperme apereth in the vryn/ſūdele lyke ſpatell/or lyke fylth of ones noſe/whan one hath the poſe. Somtyme it apereth long and large/and ſomtyme ſhort and ſmall. Than whan reſolucyons of Sperme apereth ſo in vryn/It ſheweth that ſhe or he that made that vryn hade lathly a polucion/that is to ſaye/that nature hath paſſeth from them/other through company of womē/or els in dremyng whan one is a ſlepe or els through purgynge out of nature from man or woman wylfully agayne kynde/And ſomtyme natnre paſſeth out of the mēber of a man or of a woman/wͭ a maner of a ſchouyng and droppyng out/yͤ partes beynge/wakynge/And that droppyng or paſſyng out of nature is cauſed of grete haboundans of blode/and pryncypaly in yong folke that be rancke and full of nature/for whan Sperme or nature is ſo plenteous in the body it paſſeth out at the preuy members/as aforſayd. ¶ Alſo ſotyme the Sperme paſſeth forth both wakynge and ſleppynge/and that is by cauſe of feblenes in kynde and myght/as it oftentymes falleth in ſeke folke. For oftentymes in ſekenes the veſſels of the ſede be dediſſh ⁊ feble/and kynd is not of myght for to with holde it/and ſo it glydeth away vnknoyng to the parte. And this paſſyon haue they comonly/that are in the fallyng euyll/And they that haue Apoplexia. And alſo they that haue the Palſye/and namely they that/

tertius

haue the palſye in theyr coddes. ¶ Alſo many tymes folke haue it by cauſe of feblenes ⁊ fayntnes ⁊ dedneſſe of ther ſenewes/ as in them that be ſekely/ and gyue them moche to penaūce and faſtyng/ by reaſon wherof kynd is not of myght to receyue yͤ ſede. ¶ Therfore vnderſtāde that Sperma apereth in yͤ vryn in dyuers wyſe/ for ſōtyme it ſheweth hym in the vryn in many ſmal lytell gobbetes beyng not incorporat wͭ the vryne/ but holdynge hym in the grounde of the vryn And that ſheweth that he/ or ſhe that made yͤ vryn was late at ſuche dede If ſuche mater ſhew hi in good grete ꝑties/ moche lyke ſkales hongyng and toppyng/ and but lytel or ſome dele incorporat/ wͭ the vryn/ that is to ſay/ not fully ſhaggyng in the groūde/ but drawynge towarde the groūde/ it ſheweth paſſyng of nature other wyſe/ than by actuall dede of mā or woman.

spermatyks resolucions

❧ De Cineribus. XVIII. Capitulum.

CIneres vrine/ aſſhes in vryn/ te ſmall reſolucyons. i. ſmall bodyes or lytell partyes gadryng and holdyng them in the grounde of the vryn/ lyke a plot of aſſhes or of poucher. ¶ And euer whan aſſhes apere in vryn the vryne is remys in coloure/ that is to ſaye/ feynt wannyſſhe and dedyſſhe in colour. Than whan the vryn ſheweth hym remys in coloure with a maner of poucher or aſſhes in the bothum blackyſſhe or bloyſſhe/ they ſignyfye ¶ Emaroides/ or Attryces/ or condolomenta/ or Ficus/ anglice/ the Emoroides/ or the Attrices/ or the Condiltoñs/ or els Ficus. ¶ The reaſon why yͤ vryn is remys in colour/ is by cauſe of exceſſe of Melancolye. For whan Melancolye blode is gretly abundaūt in the body/ as it is in them that hath this deſeaſis aforſayd/ than is kynde here ſtrangled and ſtuffed/ by reaſon wher of the digeſtyon of the pacyent is lette and fordone And by reaſon yͭ the pacyent is let of his digeſtyon/ his vryn is remiſſe/ that is to ſay/ low in colour The poudryſſhe reſolcyons in the bothū be the remenaūt ⁊ the leuynggis ⁊ the dregges of Melācolye blode/ dryued to the bladder/ which paſſeth forth wͭ the vryn/ ⁊ by reaſō yͤ Melācoly/ of whome they be gēdred/ is kyndly terreſtre ⁊ heuy/ they draw them downe to yͤ bothū of the vryn/ ⁊ alſo by cauſe of yͤ qualites of melācolye/ they be blackyſſh in colour/ yͤ forſayd Emoroides whiche I ſpake of be taken in. ii. maner wyſe/ ſomtyme for certayne veynes that cometh from kilis/ to the ars hole/ and ende in the ars hole. And alſo Emoraydes is taken for yͤ ſekenes of the veynes/ ⁊ this Emoraydes is ſaid of this worde Emath/ that is to ſay/ blode/ and of this worde Roys. i. fluxe a cours or a rēnyng/ as who ſaith a fluxe of blode For thoſe veynes yͭ I ſpake of ryght now/ that be called Emoraides be ſomtime greatly charged and replet with Melancolye blode/ whiche Melancolye blode is wonder habūdaunt in yͤ kyle of the rygge boone/ whiche boone/ for as moche as it is in the hynder parte of mānes body/ is colde kyndly in complexyon/ And ſo by cauſe of coldnes therof/ and of his pertyes/ that ſame Melancolye blode gadreth and congeleth in the veynes/ and whan the veynes be ſo diſtēpred ⁊ ouer charged and replet/ the ſwelle and budde/ in ſo moche that the endes of the veynes are knottyſſhe/ And ſommtyme they budde oute/ lyke Sowes/ Tygges/

here begynneth a content called aſſhis ī vrȳ

Howe the Emoraides be cauſed.

and ſomtyme theſe veynes breſted/ by cauſe of grete plente of melācoly blod that is in them And ſomtyme by cauſe of grete hete gnawynge and payne. And alſo they breſt ſomtyme/ by cauſe of compreſſyon/ but than the blode cometh out in grete quantyte/ and this ſekenes is cauſed moſt comenly/ other of colde and hard ſyttyng or lyenge/ or els of Melancoly blode/ yf this ſekeneſſes be cauſed of exceſſe of Melācoly blode/ they be ſoone holpen/ by reaſon they be purged of that Melancoly blode/ at all tymes whā thoſe waynes do breke/ lyke as a woman is pourged of hyr flouers/ but yf they come of colde ⁊ harde lyeng or ſyttyng/ they be half vncurable. ¶ Alſo the ſame maner vryn beyng remyſſe/ yͭ is to ſay/ beynge wanne in coloure/ as afore ſayd/ ſheweth ſekenes and feblenes of the Splene/ ſaue than be thoſe aſkyſſh ⁊ poudryſſh reſolucyons more towarde purpure in colour/ than whan they ſheweth Emoradys. ¶ Alſo yͤ ſame maner vri of a womā beyng remys in colour/ hauyng pouther lyke aſſhes in the bothum blackyſſhe/ and yf it haue ſhewed ſo longe tyme togyder/ it ſheweth ſtoppyng of hyr flouers/ and alſo that Melancolye blode hath not hade his kynde cours nor purgacyon as he ſhold haue/ by reaſon wherof ſome partyes of that Melācolye blode paſſeth away with yͤ vryn and apereth in the grounde of the vryne/ lyke pouther that is blackyſſhe/ or bloopyſſhe/ thus ſayth the Comentours vpon Gilis and Gilbert ſayth the ſame And forthermore they ſay that ſuche maner of reſolucyons/ as aforſayd/ be not ſtony nor Erthy/ but they be bodys vnderſmall as duſte And that they kepe them in the bothum of the vryn/ by reaſon that the humours that they come of be groſſe and indigeſt.

Emorades

wonder

De Ipoſtaſi.xix.Capitulum.

here begynneth a contente called Ipoſtaſis.

IPoſtaſis as I ſayd in the fyrſt boke/ the ſecond Chapytre. is but ſuperfluyte of the thyrde digeſtyon. Howe many digeſtyons ther be in man/ and whiche they be I haue delared in the fyrſt boke/ in the ſecond Chapytre. ¶ And vnderſtande that euery one of theſe.iii. digeſtyons hath his ꝓper purgacyon and clenſyng of ſuperfluytes/ as is declared in the fyrſt boke/ as aboue ſayd/ for the fyrſt digeſtyon hath his purgacyon with his egeſtyon/ that is to ſay/ with his downg beneth at the tayle The.ii. digeſtyon hath his purgacyon with the vryn at the ꝑuy members. The thyrde digeſtyon hath his purgacyon and clenſyng by Ipoſtaſis and by ſweth. ¶ Now yf you wyll know Ipoſtaſis in vryn perfythly/ you muſt marke theſe propertyes of yͤ Ipoſtaſis that is to ſay/ Colour/ Subſtaūce/ Place/ Tyme/ and Fyguer or ſhape/ now as thouchynge thoſe propertyes/ fyrſt vnderſtande that the kynde Coloure of Ipoſtaſis ought euermore fore to be whyte/ by reaſon yͭ thoſe mēbers yͭ he cometh of be whyte by way of kynde/ ⁊ though yͭ the fleſſhe be rede to yͤ ſyght yet not wᵗſtādyng yͭ is not his ꝓper colour/ for yͤ rednes of yͤ fleſſhe is cauſed through diſſyppyng of yͤ blode by the pores of yͤ fleſſhe For yf yͤ blode were wrōgen out/ as this Iryſſhe men do vſe/ whan they ete fleſſhe/ orels yf it be ſodē or roſted as we do vſe/ yͤ fleſſhe blecheth ⁊ torneth to his ꝓper coloure. Nowe yͤ fode in mannes body torneth not in to the kynde of yͤ members and lymes

proptes of Ipoſtaſis.

of the body tyll it be ſo/that it haue taken ſuche colour as kyndely is anſwerynge to the members and to the lymes/with whiche members and lymes yͤ fode ſhall be incorporat with/For the fode is nothyng els but aſſimulacyon/. that is to ſay/a kyndly tornyng of that thyng that noryſſheth in to yͤ thyng that it noryſſheth/for as moche as the members and the lymes of the body be whyte kyndly/the fode muſt be whyte kyndely / Than forthermore/for as moche as euery Ipoſtaſis is deciſed and deryued from the fode and from the members/that is to ſay/from all the members of the thyrde digeſtyõ/which be kyndly whyte ergo/than muſt the Ipoſtaſis be whyte. ¶ For Ipoſtaſis is nothyng els but ſuperfluyte of the thyrd digeſtyon And euery ſuperfluyte ſpekyng to this purpoſe/ought to be taken lyke and anſwerynge in kynde/to yͤ thynge/or thoſe thynges of whiche he is decyſed and deryued/ that is to ſay/ that he cometh of And this is the reaſon why that none Ipoſtaſis in vryn is good And kyndly Ipoſtaſis/but ſuche as is whyte For whyte Ipoſtaſis ſheweth euer more perfyte aſſymulacyon of the fode with the members vpon yͤ mater and kynde of both. And alſo that kynde hete is of myght and power/. for to make good digeſtyon and to mayſter the ſekeneſſes in the body. ¶ But one may reaſon agayne me/and ſay that all Auctours and comẽtours in this faculte ſheweth and techeth that whyte color and blacke color be extrymy colores/anglice the vttereſt colours. For as moche as all other colours be but/. meny colours betwene them/and compounde of them.ii.and that thoſe.ii. colours be the worſt that be/or may be in vryn/or in Ipoſtaſi/and yͤ whyte coloure in vryn/or in Ipoſtaſi ſheweth coldnes and indigeſtyon/and blacke colour mortificacyon As thou haſt in the ſeconde boke/the fyrſt Chapytre. ⁊ in yͤ Chapytre De nigro colore/in dyuers places. ¶ To this reaſon I anſwer and ſay/that ther be.ii.maner of whytenes in vryn/and alſo in Ipoſtaſis/ where of one is wateryſſhe and wannyſſhe/and that coloure is not proprely whyte colour in Ipoſtaſi / nor yet in vryne/But it is properly called whytyſſhe colour/or wannyſſh colour /whether it be in vryne/or in Ipoſtaſi/ Of whiche maner whyte coloure ſpeketh all the.iiii.Chapatre of the ſecond boke/And ſume Auctours ſaye/that wanwhyte colour in vryn/or els in Ipoſtaſi whether it be/ſheweth begynnyng of digeſtyon. ¶ Another maner of whytenes ther is in Ipoſtaſi/and in vryn that is bryght mylke whyte/ and this maner of whytenes whether it be in vryn/or in Ipoſtaſi. Auctours calleth it Candor/anglice/whyte bryght/or els ſhynyng whyte/ And this coloure in Ipoſtaſi comendeth all Auctours / For ſuche coloure ſheweth euer more that kynde hete is of myght and redy and alſo perfyght as is poſſyble/ for to worke in kynde and to make perfyght digeſtyon. ¶ The ſecond ꝓperte of Ipoſtaſis is ſubſtaunce/that is to ſay/the body of the Ipoſtaſis/ſholde be contynuall/and equall/that is to ſay/it ſholde be holdyng and kepyng hole togyder and ouer all lyke hole/and not to be broken here a clod and there an other. And yf Ipoſtaſis be without ony Interrupcyon/that is to ſaye/without ony brekynge/it ſheweth that the.iii.digeſtyon is good and perfyght/⁊ that ther is no ventoſyte for the tyme/for to breke hym/nor for to lette hym.

Ipoſtaſis is decyſed from yͤ mẽbers.

whyte Ipoſtaſis.

The secõde whytnes. of Ipoſtaſis.

whyte Ipoſtaſis.

The ſubſtãce of Ipoſtaſis.

Ipoſtaſis ſõtyme holdeth hym a boue in the vrinal and ſomtime in yͤ middes ⁊ ſomtime in the bothũ.

¶ Also the kynde place of Ipoſtaſis is the bothũ. And vnderſtand yͤ Ipoſtaſis ſomtyme haldeth hym benethe in the grounde of the vryn/ And ſomtyme it hongeth and houeth in the myddes of the vryn. And ſomtyme it houeth aboue in the vryn And euery one of thes. iii. places/ wher the Ipoſtoſtaſis houeth in/ hath a ſondre name/ for whan Ipoſtaſis is in the bothum of the vrynall/ it is properly called Ipoſtaſis or ſedemẽ/ Ipoſtaſis is ſayd of this worde in grewe ypos/ that is to ſay ſub/ anglice vnder or benethe/ and of this worde ſtaſis/ that is to ſay Stacio/ anglice ſtandyng/ For Jopoſtaſis ꝓperly ſtandeth benethe in the bothum. ¶ Sedymen is ſayd of this worde in latyn Sedere/ anglice ſyttyng. For it holdeth hym in the grounde of the vryn. Whan it is in the myddes of the vryn/ it is called Eneormia/ or Ipoſtaſis depẽdens Eneormia is as moche for to ſaye/ as dependens/ anglice hangynge And ſo Ipoſtaſis dependens and Eneormia be all one for to ſay. ¶ But whan Ipoſtaſis houeth aboue in the vryn/ that is to ſay in the ouer partye of the vryn than it is called Nephilis. i. Nubes/ anglice a ſky/ And know well yͭ/ whan Ipoſtaſis is called by one of thes names/ Sedymen/ or Eneormiã/ or Nephilis/ as I haue ſayd ryght now/ it is euermore moſt lyke a roke/ or clowde or a ſky/ And euermore whan Ipoſtaſis is lowe in the bothõ/ that is a token that digeſtyon is not diſtourbled nor letted with ventoſite/ For the hyere yͤ Ipoſtaſis is in the vryn/ the more token it ſheweth of ventoſite. ¶ Alſo Ipoſtaſis howth to be longe laſtyng/ that is to ſay/ by dyuers dayes togyder/ as ii. or. iii. dayes or more/ as yf one make an vryn this daye with a good Ipoſtaſi in the vryne/ and yf in the vryne that he maketh to morowe apereth yͤ ſame maner Ipoſtaſis/ and ſo the nyxt morowe and ſo the mo dayes yͤ Ipoſtaſis apereth ſo in the vryn/ the better ſygne it is/ for it ſheweth that kynde is ſtronge and myghty in hym ſelf/ ⁊ of powere for to cõtenue his workynge in defyynge For yf it ſo be that Ipoſtaſis apere one daye with good tokens/ and another daye with euyll tokens/ and kepeth not his tyme/ but is vnſtable and vnſtedfaſt/ that is to ſay/ to daye Ipoſtaſis apereth wel/ and to morowe euyll/ that ſame vnſtedfaſtnes is token of feblenes of kynde/ and that kynde is vnſtedfaſt and vnmyghty for to fulfyll his workynge For yͤ longer that Ipoſtaſis ſheweth with good tokens/ as aforſayd/ the better token it is and the lenger that Ipoſtaſis ſheweth hym in the vryne with euyll tokens ⁊ vnſtedfaſt/ as aforſayd/ the worſt token it is/ the forme of a kynd Ipoſtaſis ſholde be brode beneth and copped vpwarde/ and rounde all about/ lyke as a peer/ and ſuche Ipoſtaſis ſheweth perfyght digeſtyon/ as I ſayd in the fyrſt boke/ the ſeconde Chapytre. ¶ In hoole folkes vryne there is none Ipoſtaſis or els vnnethes ony/ For in hoole folke the ſuperfluyte of the. iii. digeſtyõ is diſquat and conſumpt throught myght of kynde hete/ and alſo by cauſe that the members in hoole folke be of good fode and noryſſhyng/ wherfore there is lefte noo ſuperfluytes/ and by reaſon therof lytell Ipoſtaſis or els none apereth in the vryn of hoole folke/ And therfore know well/ as all auctours techeth. If Ipoſtaſis fayle or lake any of all thoſe. v. condicions aforſayde/ It is not kyndly Ipoſtaſis.

Eneormia.

A clowde ĩ vryn.

iiii. cõdiciõ.

Vrin of hoole mẽ hath lytell or none Ipoſtaſis.

❧ De Rubea Ipoſtaſi Capitulum.

Of whyte Ipoſtaſis is ſuffycyently ſayd. The beſt coloure in Ipoſtaſis after whyte colour is reed colour. Neuertheles Rubea Ipoſtaſis euermore ſheweth longe ſekeneſſes And that is by cauſe of plente of mater/ and not by cauſe of crudyte. For ſanguis fleumaticus is cauſe therof. But though it ſhewe longe ſekeneſſes/ as moſt comonly a feuer. Neuertheles it is but feuer Encretica/ that is to ſay/ eſy for to ſkape and helpe. Febris Encretica/ or els Egretudo Encretica/ is a feuer or a ſekenes that a man ſhall ſchape and recouer. Encreticus morbus eſt bene terminabilis/ Encreticus is ſayd of this worde En. i. bonum/ anglice good/ and of this word criſis/ anglice mendyng or menyſſhyng of a ſekenes/ or els a lykely houwd of mendynge and mynyſſhynge therof/ As thou haſt in the ſeconde boke/ the Chapytre. De Nigro colore. ¶ And therfore Ipoſtaſis Rubea ſheweth diſtraſyng of the body/ that is to ſay/ euyll diſpoſycyon in body/ but not diſpoſycyon towarde dethe/ For yͤ mater that cauſeth that ſekenes is Sanguis Fleumaticus/ whiche ſanguis fleumaticus is lyght and reſonable tēpreth in hym ſelf/ by reaſon that he is calidus ⁊ humidus/ for the kynd of blod/ is reſonable eaſy for to be defyed/ ⁊ reſolued/ and for to be ouercomen/ by cauſe of his qualytes/ that is to ſaye/ by cauſe blode is hote and moyſt. For thoſe. ii. qualites pryncypaly cauſeth ⁊ maketh good digeſtyon/ now yf the mater/ that is to ſay/ the humoure/ that cauſed yͤ Ipoſtaſis be raw and compact ⁊ harde/ for to be reſolued ⁊ to defye the vryn ſholde be watryſſhe. If the humoure that cauſed the Ipoſtaſis be aduſt/ the vryn ſholde be groſſe and thycke/ and ſo ſhuld there none Ipoſtaſis appere in the vryn. For Ipoſtaſis euermore ſheweth hym in a clere vryn/ Or els in an vrin that is mene clere/ and ſo by cauſe that the humour is reſoluble and mene/ as I ſaye/ the vryn is mene in coloure/ ⁊ Ipoſtaſis is reed. ¶ Alſo the humour that cauſeth the ſekenes is tēpreth/ be reaſon it ſtandeth be thoſe ii. qualites/ that be moſt tempreth and moſt workyng in kynde/ that is to ſay calidite and humidite. ¶ For in hote and moyſt ſtandet the lyfe of euery man and beeſt. ¶ The temperanſe of the proporcyon of the. iiii. qualites in man/ is that mānes body hath double of blode that he hath of fleume. And double of fleume that he hath of Coler/ and double of Coler to that he hath of Melācolye. ¶ Now perauenture one wyll ſay that it is agayne reaſō that ane Ipoſtaſis ſholde be reed/ Or of any other colour but whyte onely/ For Ipoſtaſis is euermore ſuperfluyte of the. iii. digeſtyon/ and that it is deciſed frem the members that be whyte/ by waye of kynde/ and that ther fode ⁊ noryſſhynge is whyte/ by reaſon wherof that that is deficed and cometh from them ſhold be of ſuche colour as they be of/ wherfore It ſemeth well by this reaſon afor ſayd/ that Ipoſtaſis ſholde euermore be whyte. ¶ Gilbertus vpon his cōment vpon Gilis/ whiche foloweth the ſentence of Iſaake ſayth/ that ther is ſome Ipoſtaſis that is perfyth digeſted/ and that Ipoſtaſis is whyt and ſo is none els. ¶ Alſo Gilbertus putteth. ii. maner colours to be in Ipoſtaſis/ or it come to whyte coloure/ that is to ſay/ reed and yelows, For Sanguis Ipoſtaſis is

Rubeā or reed Ipoſtaſis.

A feuer encretica.

Theſe. ii. qualytes cauſed digeſtyon.

After yͤ digeſtyõ ſheweth yͤ ipoſtaſis.

but aparty digeſted/for fyrſt he taketh a reed colour/or els a rudy colour/ſũdele towarde whyte/ And whan that coloure is more digeſted/it becometh yelowe/and at the laſt whyte. ¶ And therfore whan one ſayth yͤ euery Ipoſtaſis is ſuperfluyte of the.iii.digeſtion/he ſayd ſoth. But as it ſemeth well by Iſaak and by Gilbert/as I ſayd ryght nowe/the concluſyon of yͤ forſayd argument ſoloweth not/For ther be dyuers maners of digeſtions/ that is to ſay/good and feble/and more feble/ And accordyng to the digeſtyon of the body ſo ſheweth the Ipoſtaſis hym ſelf in the vryn.

De Subrubea Ipoſtaſi. Capitulum.

Subrubea Ipoſtaſis.

Subrubea Ipoſtaſis hath ryght lytell/or els nothyng of redenes/but it is moſt lyke wan watryſſh in coloure /And it is wors than Rubea Ipoſtaſis. For it is cauſed of diſtemperanſe and of ſekenes cauſed of ſanguyn blode/watry and rawe/and ferre from digeſtyon/⁊ therfore it betokeneth longe and ſtrong ſekenes/by reaſon of rawnes of the mater that cauſed the ſekenes/but neuertheles grete geberty in yͤ paciẽt/is ther none/for as moche as the ſekenes cometh of mater ſanguine that is moſt of tẽper of all humours

Obiectio.

¶ But a wonder thyng it ſemeth that Subrubea Ipoſtaſis ſholde be wors ⁊ more perylous/than Rubea Ipoſtaſis For as moche as whyte Ipoſtaſis is ſayd to be yͤ beſt Ipoſtaſis that may be. And Rubea Ipoſtaſis is forther frõ whyte Ipoſtaſis/than is Subrubea Ipoſtaſis/ For Subrubea Ipoſtaſis is mene colour/bytwene Rubea Ipoſtaſis ⁊ whyte Ipoſtaſis/ For Rubea Ipoſtaſis may not paſſe nor chaunge oute of rede coloure in to whyte But by the mene bethyne/ergo Subrubea Ipoſtaſis is more nere and more anſweryng in kynde to whyte Ipoſtaſis/than is Rubea Ipoſtaſis/ for that/that is anſweryng and moſt nerre to the beſte Ipoſtaſis is beſte of thes.ii.as Ariſtotle ſayth ĩ Ethikes/ãglice ĩ yͤ boke of yewes /Ergo for as moche as Subrubea Ipoſtaſis is more nere whyte/than is rede yͤ Ipoſtaſis ſholde be better than Rubea Ipoſtaſis

Reſponſiõ to yͤ obiection.

¶ To this obiection and reaſon anſwereth auctours and ſayth/that Subrubea Ipoſtaſis/is Ipoſtaſis forther from whyt Ipoſtaſis Than is Rubea Ipoſtaſis/for Subrubea Ipoſtaſis cometh not of mene digeſtyon/as doth Rubea Ipoſtaſis. Subrubea Ipoſtaſis is cauſed of watere and rawe blode/whiche watere ⁊ rawe blode/by reaſon of his rawnes maye not be decocte/nor defyed nor cõuenyantly receyue the kynd colour of rede/ And therfore as by way of digeſtyon/Rubea Ipoſtaſis is more nere whyte. Ipoſtaſis than is Subrubea and Liuida Ipoſtaſis is worſt Ipoſtaſis/and worſt ſignifyeth of all theſe ſayd Ipoſtaſis/for it ſignifyeth mortificacion/ as is ſpoken in the ſeconde boke.the fyrſt Chapytre.

De Viridi Ipoſtaſi & de Nigro Ipoſtaſi ſub eodem.

Grene or blacke Ipoſtaſis.

Ipoſtaſis Viridis or Ipoſtaſis Niger/wheter it be it is moſt perylous For it ſheweth mortificacion/in ſo moche that kynde hete is conſumpt and quenched and vtterly fordoone/and that ther is no recouer of yͤ pacient ¶ But take good hede/that ſomtyme ther is in vryn Sedymen Nigrũ/and

Sedemen Nigrum.

ſomtyme Eneormia Nigrum/ the defference betwene Eneormia ⁊ Sedymē I haue declared afore. Sedymen Nigrum is wors than Eneormia Nigrū/ eyth neuertheles Eneormia Nigrum/ hath more euyl tokens/ than hath Sedymen Nigrum/ for Eneormia Nigrum hath .ii. euyll poyntes / for his colour is euyll/ and his place is euyll/ but though the colour of Sedymen Nigrum be euyll his place is good / but yͤ owne defaute yͭ Sedymen Nigrum hath/ is wors than bothe yͤ defautes yͭ Eneormia Nigrū hath/ for his owne defaute paſſeth that other .ii. in malyce/ this Sedymen Nigrum haldeth him in the bothū of the vrynall/ by cauſe of plente of malyce ⁊ erthnes/ and of vnhabylyte of decoctiō and of dygeſtion/ for Sedymen Nigrum ſheweth that kynde is ſo moche cōſumpt and fordone that there is not ſo moche kynde hete in the body that may make/ or ſuffyciently helpe for to make any reſolucyon and alſo it ſygnifyeth that ther is noo ventoſyte in the body / nor noo maner cauſe that may helpe for to dryue vp/ nor for to put vp that ſame Sedymen vpwarde in the vryne/ and therfore it is token of dethe. ¶ But Eneormia Nigrū though it be ſo that he be token quenchyng ⁊ fordoyng of kynde hete/ as doth Sedymen Nigrū/ neuertheles by cauſe that ther is Inpulſion vp/ whiche Inpulciō vpward is cauſed of vētoſite/ for alway whā Sedymē is a lofte in yͤ vryn/ it is tokē of vētoſite/ which vētoſite is tokē of ſom myght of kynd/ ⁊ of kynd hete/ though it be lyteil.

Inpultion of ſedemen

¶ And therfore as Gilbert ſayth/ Sedymen Nigrū is wors in hym ſelfe/ than is Eneormia Nigrū/ or Nephilis Nigra/ for in hym is no helpe of kynd hete for to reſolue/ nor to ſubtyle/ nor to mayſter yͤ ſekenes/ but in Eneormia Nigrū or Nephilis Nigrum in ſome caysſe ther may be helpe/ for in hym wherketh ſome myght of kynd hete

Blacke Ipoſtaſis.

¶ And yf blake Ipoſtaſis holdeth hym a lowe in the bothum of the vryne / it ſygnyfyeth that the mater is greuous and moche/ and that kynd is febell and Inpotent for to worke / and that kynde hete fayleth by reſon wher of ther is no remedy but dethe/ ſomtyme Ipoſtaſis ſheweth blacke by cauſe of melancolye and that is comonly in dyſſoluynge ther of as in recouerynge of a feuer quartayne / and alſo after dryyng of womans flowres. ¶ And ſomtyme Ipoſtaſis is blacke by cauſe of aduſtyon/ and ſomtyme by cauſe of mortificacion/ as thou haſte in the .ii. boke the chapter of blacke colour/ yf Ipoſtaſis be blacke/ by caute of adauſtyon/ than kynde hete is vtterly conſumpt. ¶ If Ipoſtaſis be blacke by cauſe of mortiticacyon than kynde hete is quenched and ſtrongled/ and ouercome thorow plēte ⁊ violence of the mater of the ſekenes.

Finis

¶ I pray you all that reders be of this preſent worke to except yͤ good mynde and entencyon of hym that compyled it for as moche as he entended the ſame to be for the comen velt of peopell/ ⁊ yf oyu fynde any thynges in this worke expreſſed contrary to the oppenys of auctours/ conſyder yͭ it may be thorow yͤ defaute of the wryter or of the ſetter for that horſſe is ſuere that neuer ſtumbled/ and here after yf nede be it ſhal be corected and alſo other thynges very expedyent ſhall be ther vnto added as ſhortly as reſon ſhall requere throuhg godes myght.

¶Here after foloweth a table to fynde quyckly euery Chappter of this worke ⁊ alſo many other deſeſys ⁊ ſekeneſſes ⁊ thynges here in expreſſed / ⁊ thynke not ẏ al thiges expreſſed in this worke to be noted in this table for ẏ wher to be ſy as by redynge you ſhall perceyue.

¶Chapptres of theſe iii. bokes

¶Fyrſt boke.

¶The fyrſt Chapptre treateth what is vrin/and how it cometh of clenſyng of blode and humours/wrought by way of kynde in mãnes body. Folio i.

ii. chapptre treateth how vryn is gendred and wherof it is gẽdred in mãnes body/and alſo how the mete and drynck that mãnes body is noryſſhed by/ is digeſted in. iii. places in the body/and alſo whan it is digeſted/how it is cõueyd by kynd frõ mẽber to member/⁊ from place to place to ẏ noryſſhynge of euery mẽber and place within mãnes body/and how euery member taketh of ẏ ſame fode decocte/to theyr noryſſhyng And alſo how euery digeſtyon purgeth hym ſelf from ſuperfluytes of his digeſtyon. Fo. i.

iii. chapptre treateth how a mã ſhold vſe hym ſelf in Iudgyng and deſernyng of an vryn/and how/and whan it ought to be made and gadered in the vrynall/ and how oft/and where it ought to be loked/And alſo what thynges be to be cõſydered in the perſon that made ẏ vryn/ for ẏ vryn may be cõpelled to chaũg frõ his natural colours/as by age/ire/dyeth hunger/thruſt/trauel/workyng/exceſſe of etyng/⁊ drynckyng/and ſuche other exceſſes. Alſo it is there declared/what colered vryn euery cõplexiõ ſhold kyndly make. And alſo ẏ cauſe of ther alteratiõs Fo. iiii.

¶Chappters of ẏ.ii. boke.

The fyrſt Chapptre of the ſeconde boke treateth of the. xx. colours of vryn in generall/and what they ſygnifye. x.

ii. chapptre treateth of blacke colours in vryn and what they ſignifie. xi.

iii. chapptre treateth of bloo colours in vryn ⁊ what they ſignifye/ And alſo it treateth of all ẏ ſynewes and veynes in mãnes body/and what ther nature ⁊ properteys be/ and what vſe in mannes body they be put and ſerue to. Fo. xiiii.

iiii. chappter treateth de liuido colore in vryn/⁊ of ther ſignificaciõs. Fo. xx.

v. chapitre treateth of Ielowe coloure in vryn/⁊ what they ſignifie. xxiii.

vi. chapptre treateth of mylke whyte coloure/and what it ſignifye. xxv.

vii. chapp. treateth of colour karopos and what they ſignifye. xxvii.

viii. chapptre treateth of pale and ſubpale colours ⁊ what thei ſignifye. xxxii

ix ca. treatheth of Citryn colour. xxxv

x. chapptre treateth of Rufe ⁊ ſubruf colours ĩ vrin/⁊ what thei ſignifi. xxxvii

xi. Chapptre treateth of Rubeus and ſubrubeus colour in vryn and what they ſignifye. xxxix.

xii. Chapptre treateth of Rubicunda and Subrubicunda colours in vryn and what they ſignifye. xl.

xiii. Ca. treateth of coloure Inopos ⁊ kyanos/⁊ what they ſignifye. xli.

xiiii. Ca. treateth of blacke and grene colours and what they ſignifye. xlv.

¶ Chapytres of the .iii. boke.

¶ The fyrst chapytre of this thyrde boke treateth of the contens/that is to saye/bodyes or thynges aperynge in vryn/⁊ what they signifye. And allso it treateth how yͤ vrin varyeth/sõtyme in colour/⁊ somtyme in substaũse/and that through dyuers and many causes/whiche many tymes deceyue the Physicion/for as auctours say/the most surest knolage of yͤ vrin that may be is by yͤ contens/which apereth in the vryn/for they be bodis or thyngis whiche cometh from the partes or mẽbers of the body/and shewe more surely the dispos ycion of the body than doth yͤ colour of the vryne. xlvi.

ii. chapytre treateth of the colours of the cyrcle of the vryn ⁊ of there significacions. xlvii.

iii. ca.treateth of ambullus which be moche lyke burbuls or bollys on the water/or small bladders on a mãnes skyn/and what they signyfye. lxviii.

iiii. chapp.is called grana moche lyke small graynes/or small partes of frothe or suche lyke. xlix.

v. ca. is of nube .i. a sky in vryn whiche is a fumous ⁊ a vaperous superfluyte swartyshe and dymysshe houyng aboue in the vryn. l.

vi. ca.spuma.i.lyke a frothe in vryne and what they signyfye. li.

vii. ca.treateth of piguedine.i.fatnes in vryn/lyke fath or greys which is resolued of mẽbers in yͤ body. lii.

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xviii ca.of whyte Ipostasis and what it signifyeth. lx.

xix. ca.is of reed Ipostasis and what it signifyeth. lxii.

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